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THE  
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THE donations for June fell behind those of the corresponding month last year \$1,760.48. Legacies advanced \$2,205.20, making the net advance \$444.72. This makes the gain from donations for the first ten months of the financial year a little less than \$20,000, while the increase from legacies is over \$53,000. The remaining two months, July and August, are always critical months. During this period contributions should be received from all churches which have not already sent in their annual offerings, and from all individual donors who desire that their gifts should be included in the present financial year. This is the time also for sending in additional offerings which, as has been frequently stated during the year, are sorely needed by the missions.

THE spirit in which gifts should be bestowed is illustrated in the following extract from a letter just received: "The dear Lord, in whose hands is my breath and whose are all my ways, continues me here still, and graciously permits me through your hand to contribute another five hundred dollars to that soul-saving work in which infinite condescension suffers such as we to be engaged." When will all of the Lord's people learn the blessedness of continuous giving "as stewards of the manifold grace of God"? Happy they who learn the lesson early in life and practise it to the end!

WE are rejoiced to welcome back to his place in the Missionary Rooms Secretary Judson Smith, who reached Boston June 29, after his brief visit to Western Turkey and his attendance at the London Missionary Conference. So far from having been a period of rest to the Secretary, it has been one of much care and labor, but we believe of much profit in many directions. Our readers will be glad to find on another page a paper from the pen of Dr. Smith in reference to the General Missionary Conference, to which he was a delegate.

THE condensed sketch of the missions of the Board in Asiatic Turkey by Dr. E. E. Bliss, given in the last two numbers of the *Herald*, can now be obtained in uniform size with other condensed sketches issued by the Board.

BEFORE this time, doubtless, the *Morning Star* has sailed from Honolulu on its annual trip to Micronesia. Miss Alice C. Little and Rev. Alfred Snelling sailed from San Francisco in season to go by the *Star*; Miss Little to work in Kusaie, and Mr. Snelling at Ruk. We regret to say that Mrs. Snelling, who was at San Francisco expecting to accompany her husband, was unable to go with him, and by the advice of physicians will remain for a time in this country, while he proceeds to his field of labor.

THE fifth annual session of the International Missionary Union was held this year in the city of Bridgeton, New Jersey, commencing July 5 and lasting until July 12. Rev. Dr. Barnum writes us from Bridgeton, while in attendance on these meetings, that they are of great interest and value. About forty missionaries were present, representing some nine or ten different societies, and others were expected before the session closed. These gatherings give opportunity for full and free discussion of the best methods of prosecuting work in foreign lands. The time was occupied in the presentation of the facts of missionary experience, rather than in the discussion of theories of missions. Among the missionaries who have been or are now connected with the American Board who were present may be mentioned Drs. Hamlin and Barnum from Turkey; Messrs. Fairbank, Hazen, Chester, Park, and Webb, of India; Roberts, of China; also, Dr. Kincaid, District Secretary of New York. Dr. Barnum says: "It would be difficult for a person who did not know the fact to discover that all did not belong to the same society and to the same religious denomination. The earnest desire to extend the knowledge of Christ and of his salvation overtops denominational distinctions and leads to the use of substantially the same methods and to the same gratifying results." The pastors and people of Bridgeton have given the Union a most cordial reception.

It was stated at the London Conference that more copies of the Word of God, in whole or in part, were put into circulation by the British and Foreign Bible Society during the last year, than existed in the whole world at the beginning of the present century. Adding the circulations of other Bible societies, the number would be vastly greater.

WE gratefully acknowledge the receipt of twenty-five sets, six volumes in a set, of the sermons and other writings of Mr. D. L. Moody, from F. H. Revell, Publisher, Chicago. These volumes will be distributed in various parts of the world and will carry the very substance of the gospel to a large number of native preachers in many lands.

At the late anniversary of the English Church Missionary Society the bishop of Rochester dwelt upon three facts which he well characterized as melancholy: (1) That in the province of Canterbury a third of the parishes send no contributions whatever to either of the two great missionary societies; (2) That a fourth of the parishioners in the great metropolis of London send nothing; (3) That out of the income of the Church Missionary Society, one million dollars annually, only a two-hundredth part, or \$5,000. is subscribed by persons "with titles to their names." These certainly are extraordinary statements, and they show that among what are called the upper ranks of English society there is comparatively little thought or interest in the great work of missions. Sad as this is, it is not so surprising as that clergymen, who profess both to follow and to teach the doctrines of Christ, should have no care for the great commission he gave his people. When their eyes are opened, either in this world or the next, as to what were their privileges and obligations here, how amazed must they be at their blindness!

DURING the last year the English Church Missionary Society received more than three hundred offers of service, forty-six of which were from women. Of these more than three hundred offers, forty-three were accepted, though the cases of others are still under consideration. These facts suggest the large increase in the number of applicants, and also that many who desire to become foreign missionaries, after careful examination, are deemed unfitted, for one reason or another, for this form of Christian service.

ONE of the offices of the *Missionary Herald*, and by no means an unimportant one, is the presenting to its readers opportunities for wise investment of their money. We are continually hearing of special openings where large or small sums can be placed to the great advantage both of donor and recipients, and we are happy to say that our readers respond well to suggestions in this line. It is only fair that we should mention some instances of this kind. In the *Herald* for January an appeal was made for aid for the Protestant community at Zeitoon, Central Turkey, which had lost its churches and its homes by fire, and somewhat over \$1,000 has been sent us for this purpose. In response to the calls for aid for famine relief in Turkey, sent out during the past year, chiefly through the *Missionary Herald*, the noble sum of \$38,465 has been contributed. In March we asked for \$650 in view of special needs at Smyrna, and \$576.45 have been contributed. Since then we have asked for \$75 for a school building at Wai, \$1,000 for a house for one of our missionaries at Kyoto, and \$150 to support an evangelist in northeastern Bohemia; all of which sums have been furnished. In our last issue we suggested that some one might desire to pay the \$100 needed for a colporter under the direction of Mr. Doane at Ponape, and before the number containing the suggestion was in the hands of many of our readers two offers of the amount were received. Some of the amounts we have asked for have not been furnished as yet. We still lack the \$50,000 greatly needed for the endowment of the Doshisha at Kyoto, and \$2,000 for needed buildings at Tabor in Bohemia, and \$1,000 for the transference of the Mandapasalai station buildings to Arrupukottai. Something has been received toward sums asked for the church in Sofia, for the school and hospital at Rahuri, and for other schoolhouses near Ahmednagar, but there is still opportunity for our friends to have a share in these enterprises. In answer to the suggestions we have made from time to time as to the sending of books for the use of missionaries and native preachers, we have received and forwarded, it is safe to say, not less than three thousand volumes. For all these gifts we desire to be grateful to our friends and to Him who has inspired them with the desire to do good with their possessions. We do not mean to suffer a month to go by without suggesting to our readers some good opportunities for using their money. We content ourselves now with repeating those just named, which have not been already met, making special mention, among the smaller objects, of the \$175 needed for the school and hospital buildings at Rahuri, Western India. What joy would there be throughout Japan if we could chronicle the fact next month that the \$50,000 for the Doshisha at Kyoto had been received!



THE movement in favor of the organic union of the Congregational and Presbyterian Churches in Japan is progressing rapidly, and a committee appointed for the purpose has presented a draft of a constitution for the united body, to be called "The Church of Christ in Japan." In this draft the standards of doctrine adopted are the Apostles' and Nicene Creeds, and the articles of the Evangelical Alliance, with reference to the Westminster and Heidelberg Catechism and the Plymouth (Burial Hill) declaration as "held in veneration" and "still to be regarded as of lasting value for the instruction and edification of believers." In the matter of government under the proposed organization the individual churches are free to conduct their internal affairs as they please, while delegating certain specified powers to bodies composed of delegates from the churches. The system reminds us of the old Consociationism of Connecticut. From our point of view we wish that the name adopted, "The Church of Christ in Japan," could be so modified that it should not seem to assume that there are no other churches of Christ in the empire, and that there should be no appearance of ecclesiastical authority over the churches. The movement is a spontaneous one among the native Christians, and is interesting and hopeful as indicating the desire for both visible and real union. The plan presented is now before the churches for their consideration, and appearances indicate that it will be adopted in due time. May the richest blessing of God rest upon the union if it shall be consummated!

By an oversight we have failed to notice the last report of the Chinese mission work on the Hawaiian Islands, made by Rev. F. W. Damon, superintendent of the mission. The Chinese church at Honolulu has received, since its organization in 1879, one hundred and sixty-four persons, forty of them being women. Many of these have returned to China or gone to other islands. In Kohala, under the care of Rev. Mr. Ostrom, preaching services have been maintained at two places. On Maui and at Hilo Chinese preachers have been in charge of the work. Day-schools, Sabbath and evening schools have been maintained in several places. A hopeful beginning has been made at Kailua on Hawaii, and a new branch opened in Wailua, Maui, where a large part of the population is Chinese. The report speaks of the fact that there is a great deal of heathenism on the part of the Chinese, and in the city of Honolulu there are three idol-temples and an immense number of shrines in private homes and stores. There is a sad growth of the opium-habit among the Chinese, owing to the removal of restrictions on the sale of the drug. Mr. Damon writes, and with good reason, in a hopeful tone as to what may be accomplished among the Chinese through the gospel of Christ, if only it is brought to them with persistency and in the spirit of love.

WE are still without definite information in regard to Mr. H. M. Stanley. The reports that have thus far appeared in the papers are evidently nothing but rumors, whether from the Congo or about the "White Pasha" near Khartoum. Our anxieties are not increased because of any of the recent rumors that have been in circulation, but it is certainly ominous that nothing definite has been heard in regard to him.



FOR three or four years past the Turkish government has shown a growing suspicion of its Armenian subjects, especially in Constantinople, Erzroom, and Van. For this a few hot-headed Armenians are in part responsible. The success of the Bulgarians in securing their independence led some of the Armenians to think that they might repeat that history in Armenia, and so through secret circulars, the pictures of their ancient kings, "national" songs and clubs, they began to foment a "national" spirit, forgetting that while they constitute only about one eighth of the population of Asiatic Turkey, and probably not more than one fourth of ancient Armenia itself, such an undertaking would be utterly hopeless. It had the effect, however, to alarm the government, and to lead it to adopt repressive measures. Men suspected of leadership have been imprisoned or banished, and some have been punished for simply having in their possession copies of the so-called "national" pictures or songs. All this seems childish on both sides, for besides the comparative fewness of their numbers, — perhaps two and a half millions in the whole empire, — the Armenians are an inoffensive, quiet, industrious people, unaccustomed to arms, and without leadership. Our missionaries have uniformly preached loyalty to the government which has given them its protection, and this they have inculcated in their schools; and they have forbidden in their schools the singing of the "national" Armenian songs. Turkish officials have recognized this, and whenever the government has shown opposition to Protestant schools it has never been on account of any supposed disloyalty on the part of teachers or pupils. We learn, however, from Erzroom, that a boy went from the school to Erzangan; his possessions were searched, and among them was found "a song containing national aspirations which he had written as a composition, and which the teacher had ordered him to destroy, although the teacher corrected it." For this the boy was imprisoned. Word was sent to Erzroom and the teacher was also imprisoned. They were still in prison at the end of three weeks, and none of their friends were allowed to see them. This has been a frequent experience among Armenians. It is, to the best of our knowledge, the first instance of the kind among Protestants.

IN our paragraph last month relating to the action taken by our Baptist brethren in the matter of a mission among the Armenians, we were mistaken in our impression that the committee which reported on this subject was a committee of their convention. We find that it was a committee of their Missionary Union which made the report to which we objected, and that the Union itself, after consideration, refused to adopt the recommendation of its committee. This action sets in yet stronger light what we have repeatedly stated, that the Missionary Union does not approve of this divisive movement in which the Baptist Publication Society is engaged.

THE following comment upon 1 Timothy 5: 8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," is from Mr. D. W. Whittle's notes. "The covert of the covetous man, and much used by the devil when collections are taken up for foreign and home missionary work."

ON May 25 Count Inouye, late minister of foreign affairs in Japan, one of the leading men of the empire, visited the Doshisha at Kyoto, and made an address in the chapel expressing heartiest sympathy with the aims of the institution. He afterwards visited some of the recitation-rooms, and seemed much interested in the instruction which was given. What a change this indicates in the empire! Seventeen years ago, in 1871, a native Japanese, a teacher in the Japanese language employed by one of our missionaries, was put in prison on the mere suspicion that he was a Christian. That now a prime minister, a leading statesman of the empire, should so warmly endorse by his own personal presence and address an institution distinctively Christian, is indeed a marvelous token of progress.

MR. E. W. PARSONS, of Hartford, Conn., who for over twenty years has kindly acted as receiving agent of the Board for that city and vicinity, has at his own request been relieved, and Mr. Ward W. Jacobs, of the Mechanics Savings Bank, Hartford, has been appointed by the Prudential Committee in his place. Mr. Jacobs will receive and remit monthly any contributions sent him for our treasury, from churches and individuals, and will do anything in his power to promote the interests of the Board. His office is quite central. Acknowledgments are due in this place to Mr. Parsons for his long and valuable service to the Board, rendered without remuneration and with unflinching promptness and courtesy.

WE are assured that the reports that have appeared in the newspapers in regard to great political excitement at the Sandwich Islands are not warranted. Matters are quiet there and the outlook, politically and religiously, is hopeful. The government is conducted in an orderly way, despite the attitude and character of the king. But there is need of the Christian helpers from this country who have been asked for, and we trust they may yet be found.

THE contrast between the financial condition of Turkey and that of Bulgaria is striking. The Porte has failed in the attempt to negotiate a loan with which to meet the long arrears of pay due to officials. These officials are suffering seriously and much discontent prevails. But in Bulgaria the officials are fully paid up to date, there is no deficit in the budget, and the public service is conducted with perfect regularity.

THE term "honorary" has come to be significant in the annals of Christian work in Great Britain. It is applied to men who give their time and strength to the service of benevolent societies, at their own charges. It is the privilege of Christian men of wealth — and a blessed privilege it is — to do this. Some of the most honored and able secretaries of the Church Missionary Society have been of this class. Just now we hear of an English clergyman offering his services to the British and Foreign Bible Society for the work of Home Secretary. Of course, a society must judge of the fitness of such men for the work proposed; but such devotion is a pledge of usefulness at the start. Would that some of our Christian men of means, clerical and lay, would put themselves at the service of the missionary societies in this country!

## MISSIONARIES FOR SHIKOKU, JAPAN.

## AN APPEAL FROM A NATIVE CHURCH.

THE following letter from the deacons of the Matsuyama church addressed to the Prudential Committee of the American Board was translated by Rev. Mr. Atkinson. The letter states the case fully and fairly, and we trust that its moving appeal will be responded to speedily:—

MATSUYAMA, Shikoku, May 19, 1888.

*To the Committee of the American Board:—*

The island of Shikoku is divided into three prefectures. The prefecture of which Matsuyama is the capital has a population of 1,529,375, who live in 333,614 houses. In this prefecture the largest and busiest cities are Matsuyama and Takamatsu, the population of each being between forty and fifty thousand. Cities next in size are Uwajima, Marugame, Imabari, Odzu, etc. In the entire prefecture only three churches have thus far been organized, though evangelistic work is being done in several places where churches will soon be gathered.

In Kyoto, Osaka, and other cities there are many foreign missionaries, and in Okayama, Kumamoto, and other cities there are at least a couple of families with unmarried lady assistants; but up to the present time not even one missionary has come to reside among us, unless we except the temporary residence of a French Roman Catholic.

The people of this prefecture, whether Christians or not, desire to have missionaries live among us, even as the hungry and thirsty desire food and water. In every direction and daily the persons desiring Christian instruction are increasing. Lifting their hands in entreaty, they are waiting for the story of the cross. It is our continual sorrow that our poverty in men able to do the work is so great. In the whole prefecture there is but one pastor,—the pastor of the Matsuyama church,—while of evangelists there are only seven.

The not receiving missionaries to live among and work with us—can it be because our prayers are so insufficient or because our faith is so weak? We sometimes think it may be so. We have indeed prayed and exercised our faith, but we have not yet received what we have sought. We now address ourselves directly to our friends on the other side of the great Calm Sea (the Pacific Ocean). Our people now desire to learn and adopt all foreign teachings and customs, including instruction in the English language, in its literature, its history, its science. This is peculiarly the hot-hearted desire of our young men. The benefits of the presence and work of missionaries would thus be of inexpressible value to this large class of people. As Christians we ask for the coming of missionaries for yet other reasons.

First. We desire help in the school we established for young women in 1886. In this school, which now has fifty-six students, we especially need the presence of lady missionaries in order to exert a wide and lasting influence through the whole prefecture. This school is the only one established for young women in the midst of this one million and a half of people. We wish to make this school similar to the one in Kobe, both as to the course of study and as to influ-



ence ; but as we have no lady missionaries to help, as the school in Kobe has, we cannot realize our hope. If ladies should come to us, students would quickly and largely increase in numbers and the cause of Christ would be strengthened among us.

Second. We desire the presence and aid of missionaries in establishing a school for young men based on a Christian foundation. The influence of such a school all through the prefecture would be very great.

Third. We desire to have a school for instruction in the Scriptures and in theology,—not an elaborate one like the one in Kyoto,—so that evangelists could be raised up for work in this and in adjoining prefectures. These men cannot afford to break with their occupations and go to Kyoto for a long course of study, but if they could study here while continuing to support themselves we might hope to be able to evangelize the entire island in a reasonable time. Without missionaries living among us this work cannot be done.

This desire for missionaries is not one of a single day and night only ; it is a constant and unquenched thirst. Last summer we heard that the missionaries at their annual meeting had resolved to ask the American Board to send missionaries to live in Matsuyama. On hearing this, we became so wild with joy that we hardly knew what we trod on with our feet or what we grasped with our hands. Since then we have been waiting with outstretched necks looking across the wide sea for the realization of our hope. Ten months have elapsed since the annual meeting of the missionaries and during that time the work in every department has rapidly developed. The time is ripe and the opportunity not to be lost.

O brethren and sisters in America, have pity on us, we entreat you, and grant us this our hope and hearts' desire !

DOI ZENJIRO,  
KITAGAWA KUICHO,  
TSUNODA MASAYASU,  
SUGIURA TADANAO,

*Deacons of the Matsuyama church.*

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## THE GENERAL MISSIONARY CONFERENCE.

BY REV. JUDSON SMITH, D.D., SECRETARY OF THE AMERICAN BOARD.

THE World's Foreign Missionary Conference, held in Exeter Hall, London, June 9-19, deserves to be ranked among the memorable assemblies of all Christian history. It was a great occasion from many points of view. Its members came from every continent of the globe, and from almost every considerable nation in those continents, a more truly ecumenical gathering than the sun has ever looked down upon before. A hundred and forty-one different missionary societies were represented by fifteen hundred delegates, a picked body of men and women, chosen from the officers and leading supporters and friends of these societies ; and still larger numbers were in regular attendance upon the sessions of the Conference.

Of these one hundred and forty-one societies, fifty-eight belonged to the United States, seven to Canada, fifty-one to Great Britain, and twenty-five to the Continent of Europe. The representation from Great Britain was much the largest proportionately, about one thousand of the fifteen hundred coming from the United Kingdom. The United States were also largely represented, probably about four hundred being present. The Women's Foreign Missionary Societies were represented quite as fully as the others, and contributed not a little to the interest and significance of the occasion.

The fields surveyed embraced all the regions of the earth where missionary labors are carried on, the more populous empires of India and China and the vast spaces of Africa commanding special attention. Themes of the most practical importance and of worldwide interest, bearing on the welfare of hundreds of millions of men, the growth of great nations and the spread of Christ's kingdom, including missionary methods, the relations of education, medicine, literature, and commerce to missionary work, held the attention of theologians and statesmen and scholars and missionaries. The spirit in which the discussion was conducted was eminently Christian and catholic; no jarring note of sectarianism, or national pride, or jealousy, or criticism, broke in upon this noble tone; and the addresses as a whole were characterized to a rare degree by breadth of view and largeness of aim.

It would be idle to claim that there were no infelicities in the general management of the Conference, or in the direction of its sessions, or in the various utterances on the platform. And yet, everything considered, there is far more occasion to admire the success with which so vast and varied elements were reduced to unity and singleness of effect, than to remark upon incidental imperfections. The spiritual atmosphere was marked and pervasive, and from Saturday evening, June 9, when we first looked each other in the face and spoke the words of welcome, to Tuesday evening, June 19, when we again looked each other in the face and said farewell, the interest steadily deepened, and the total impression as the meetings came to an end was that a great conference on the grandest of themes had been worthily conducted and brought to a noble conclusion.

The heartiness with which the foreign delegations, and especially that from America, were welcomed by the local Committee, and the generous terms in which the services of American laborers on the foreign field were recognized, and the eagerness everywhere shown to prefer them to places of honor, were all marked, and as agreeable as they were conspicuous. The honors of eloquent speech and moving appeal were evenly divided among the English and American delegates.

The offices of the Earl of Aberdeen in the Chair, with the graceful figure of the Countess by his side, were very happily rendered and favorably received, and more than one remarked upon the deep significance of this noble and Christian household thus united in the advocacy of the gospel and the spread of Christ's kingdom to the ends of the earth.

#### THE MEETINGS.

The regular meetings provided for in the printed program of the Conference numbered fifty, not counting the prayer-meetings. Two sessions were held in

the morning at the same hour, at half-past ten, attended only by members. Three were held in the afternoon at three o'clock, one public in the great hall; the other two for members only. Two were held in the evening, both open to the public. Laymen presided at these meetings, generally belonging to the English gentry or nobility; rarely an American. The Secretary was a clergyman, usually a member of the Executive Committee, and he was specially charged with giving direction to the meeting. These meetings were always opened by prayer and singing, with or without reading of the Scriptures. The Chairman made the opening address, sometimes half an hour in length, often quite appropriate and valuable, sometimes less happy. Those who read prepared papers upon specific topics had twenty minutes; those who gave addresses, fifteen minutes; those who volunteered in the discussions were allowed from three to five minutes each. The public meetings were occupied largely by specialists and missionaries, and varied greatly in interest and value. The great mission fields were brought forward in succession at these meetings, and the salient facts about the missionary work in these several fields were presented mainly by missionaries fresh from service; in some cases by others who had special acquaintance with the fields and special sources of information. The meetings for members only were perhaps the most satisfactory of all as discussions of missionary topics. They were better than was to have been expected, and some of them were of great value. Here the audience was much smaller, the temptation to oratory was much reduced, and the practical aspects of the themes presented had the first consideration. One thing was very notable in these discussions, that any exaggerated view or statement in one part of a discussion was sure to be corrected elsewhere before the discussion closed. The audiences were remarkable for their patience, for thorough sympathy with the topic under discussion, and for the numbers gathered. People already deeply interested in the themes would sit for three hours listening to papers and addresses and discussions without moving. Without attempting to give any report of what was said at the meetings, I simply refer to a few

#### NOTABLE FEATURES OF THE CONFERENCE.

I. Among these things I think the first place ought to be given to the thoroughly spiritual atmosphere of the meetings from beginning to end. Whatever the particular subject in discussion, and whoever occupied the attention of the meeting, the tone was high, genuinely Christian, and often fervently religious. I doubt if any one attended these meetings with any degree of regularity who did not feel the uplift and inspiration that came from this source. The prayer-meetings held regularly each morning at half-past nine were largely attended and had not a little to do with this very happy result.

II. The range of topics was wide and, upon the whole, wisely chosen and happily arranged. While in the discussions undue prominence, perhaps, was given to India and to missionary experience in India, still the missionary work in the wide field of the world was well represented and fairly brought into review. It is doubtful whether any Christian gathering that the world has witnessed has taken so wide a survey of the facts which bear most significantly upon the present condition and future prospects of Christ's kingdom in the earth. This



aspect of the meeting will be more apparent when the volumes which contain the papers and discussions appear and the field covered by its topics can be seen at a glance.

III. The catholicity of feeling and thought were very marked. Whoever spoke, whether Anglican or Presbyterian or Baptist or Independent, it was that which is Christian rather than that which is sectarian which had the first place in word and in thought. The essential unity among the different bodies of Christ's kingdom in the earth was not so much dwelt upon and magnified, as it was implicitly recognized and exemplified in the gathering, from beginning to end. To any one who rightly appreciates what this signifies I think it must seem one of the happiest features of the gathering.

IV. The presence of so many women, representing so many different societies of women for foreign missionary purposes, and bearing an important part in the deliberations of the Conference, was, if not absolutely a new feature of such gatherings, still sufficiently new in the proportions which it had assumed, to be distinctly remarked. The recognition of the work which women are doing in the foreign field was very hearty and universal, and it is clear that this substantial and most important auxiliary of the foreign missionary enterprise has gained at length ecumenical recognition and honor.

V. Those who anticipate an immediate and great enlargement of missionary intelligence and zeal as a consequence of this gathering will surely experience some disappointment. The body was made up of those who are already actively enlisted in one way or another in foreign missionary enterprises. The natural stimulus which is occasioned by the gathering of such a body, devoting many successive days to the discussion of most important themes, was experienced by all who were there; but they must go back to their homes and to the people from whom they came and for whom they spoke, and communicate the facts and impressions gathered at this meeting, and the contagion of their own deepened zeal and earnestness, before the conditions will be provided which will reasonably warrant our expecting a great enhancement of missionary enthusiasm. That this result will come at length, and somewhat widely and in good measure, I cannot doubt. The conditions were well provided in the great meeting. Followed up as that meeting is to be in the publication of a volume, or volumes, containing the papers and addresses and discussions of these notable days, we may well expect to see the tide of missionary interest steadily rising not for a few brief months but for years and decades still to come.

VI. Although not strictly a part of the exercises of the Conference, the celebration of the Lord's Supper by the members of the Conference on Wednesday morning in the upper hall was an occasion full of spiritual refreshment and worthy of special mention here. The hour was one full of sacred associations, tender recollections, and glowing hopes, a fit close to a gathering great and memorable in Christian annals.

## SOME ECHOES FROM THE LONDON MISSIONARY CONFERENCE.

It will be manifestly impossible to give in the pages of the *Missionary Herald* any full report of the great Missionary Conference that has just closed its sessions in London. In the preceding article Secretary Smith has given some of his impressions in reference to the meetings. We understand that the papers and addresses presented will in due time be published, and will fill two or more volumes. The reports that have appeared in the English newspapers are not specially full, and are not verbatim, but in the form of abstracts. We find, however, in *The Advance* of Chicago a verbatim report of the reply to Lord Aberdeen's address of welcome, made in behalf of the American delegates by the Rev. Dr. A. C. Thompson, of which Dr. Noble says, "There was a fitness and a finish in Dr. Thompson's address reached by none of the others." We make room for this address and for the abstracts of a few of the prominent speeches as reported in *The Nonconformist and Independent*.

## DR. THOMPSON'S REPLY TO THE ADDRESS OF WELCOME.

*My Lord Aberdeen and Christian Friends,*—The seniority of the American Board among foreign missionary societies in the United States must be the only occasion of my being thus called upon. I am happy to respond in behalf of numerous delegates from beyond the sea, delegates representing specifically various organizations, besides gentlemen appointed as delegates at large and who represent different parts of the country. Various occupations and positions are represented in the person of these friends from beyond the ocean, business men, the army, foreign embassy, editors, authors, clergymen, the executives of missionary boards,—many, like the waves we came over; one, like the sea.

Among those welcomed by your lordship are representatives of Women's Boards of missions, of which there are in the United States thirty-five, with many thousands,—I speak without exaggeration,—many thousands of auxiliaries. Your salutation, my lord, was listened to by Priscilla as well as Aquila, by Tryphena and Tryphosa and the beloved Persis.

Some of those welcomed by your lordship came in this direction a distance equal to that between Constantinople and London before reaching the Atlantic. But neither that nor a voyage of three thousand miles is to be thought of as a barrier where an occasion like this is in mind.

I have spoken of distances. There is one point on our globe where British landed possessions and the United States approach one another within a few hundred feet. An avalanche of water intervenes. But on the vast volume of spray, rising like a cloud of incense, I have seen a bow spanning the chasm, one end resting on one side, the other end on the other side. Neither nation may claim a monopoly of the beautiful arch. Each may see therein a token of harmony. And has not God set in the sky a bow of promise spanning a wider reach than any ocean even, coextensive indeed with a great circle of our globe, his pledge of universal amity and brotherhood?

Ten years ago England sent us a *written* invitation to the Missionary Conference at Mildmay Park. In the present instance you sent a secretary to give

personal invitations. We appreciate the marked courtesy. And now what has brought us here? We are here not to inspect the material industries of Great Britain, nor the palaces and halls and cathedrals, nor the Tower of London, nor the British Museum, nor Parliament. We have come to help take an inventory of evangelistic achievements during the last hundred years. We are here to gather inspiration for a mighty onward movement in the work of universal evangelization. We have come to hear, as at the first missionary conference, that in Antioch, the Paul and Barnabas of to-day "rehearse all that God has done with them, and how he has opened the door of faith unto the Gentiles." We have come trusting that He whose eye is upon all lands, who has business on all continents and islands, yes, who has business in all worlds, will be the Alpha and Omega of this Conference. In his adorable name the American delegation responds most heartily to your lordship's graceful salutation.

SIR MONIER MONIER-WILLIAMS ON BUDDHISM.

It was said that Buddha was "the light of Asia"; but those who gave him that name forgot that Mahomet had as much claim to be so as Buddha. Buddhism meant enlightenment of mind, but what light of knowledge had Buddha himself received? He confessed himself to be an agnostic, he had no knowledge of the Fatherhood of God, and he knew nothing of the existence of any Supreme Being. What, then, was his enlightenment? He only claimed to have discovered the cause of suffering, and that it was only to be got rid of by suppression of personal desires and by extinction of life. Christ taught men that the perfection of their being should be gained through suffering. Christianity taught that men were members of Christ's body, while Buddha repudiated any idea of his followers being members of his body. Buddha had no idea of sin or of true holiness. He (the chairman) had asked an intelligent sikh about his religion, and he told him that he recited six pages of his prayers in ten minutes, that he had bathed in the sacred pool eighty-five times, and crawled up eighty-five steps, repeating his prayers at the same time, in fourteen hours. He hoped thereby that he had laid up for himself a great store of merit. Buddha never claimed to have been a deliverer from sin, but by his doctrine of Nirvana he bound every man to the chain of his own sins, which would be their own avengers throughout eternity. Christ, on the contrary, proclaimed liberty to the captive, and in him alone there was deliverance from the prison-house of former sins and new life to the repentant sinner. Buddha no doubt taught many moral virtues, and he prohibited the killing of all animals and enforced total abstinence and celibacy. Buddhism would not trust men to be temperate, as Christianity did.

The great contrast between the two systems was in the motive-power. Buddha taught men to draw all their strength from themselves, while Christianity taught men to draw their morality and holiness from the life-giving Christ. Buddhism no doubt promoted progress and inculcated benevolence, and it did good service for a time in preventing stagnation; but it was not an introduction to Christianity. Christ was Godsent; Buddha was selfsent. Buddha was supposed to have passed through numberless existences before he descended from heaven and was born from the side of his mother in the form of a white elephant. Buddha died peacefully among his friends from indigestion; while Christ died on the cross,



rose again, and was now living on his throne in heaven. Buddha was nowhere, and only lived, it was said, in his doctrine; while Christ was personally living forever. A gulf of difference existed between the Buddhist Bible and the Christian Bible. Buddha taught the doctrine of self-sacrifice, but in Christ the true doctrine of self-sacrifice was alone to be found. No Christian trusted to his own works for salvation, while the Buddhist was taught to trust in the rags of his own righteousness. The most essential difference, however, was that Christ taught the sacredness of human life, and that it was to be continued through the eternal God; while Buddha taught the utter extinction of personal being and everything else. Which should they choose then, Buddha or Christ; the book of the extinct man, Buddha, or the Book which told of Christ, the Redeemer of the world?

REV. DR. SCHREIBER: ISLAM IN DUTCH INDIA.

The outer growth of Islam is very much the same as it was ten years ago. Inwardly it was growing in strength and in enmity against Christianity. One of the signs that it was taking a deeper hold upon the people was the increase in the number of hadjis, or pilgrims; another, the increase in the number of children in Mohammedan secular schools of Java. Within three years this increase had been something like fifty-five per cent. The Dutch government, however, were now doing more to promote the growth of Christianity. The number of missionaries had increased, and they had a considerable number of Mohammedans among their converts; of eleven thousand converts nearly all were reported to have been Mohammedans. He was not aware of any other country where as many converts had been won by Christianity as in Dutch India, and notwithstanding the increasing vigor of Islam, it was not growing in the same proportion as Christianity. The number of converts from heathenism to Islam was far below that of Christianity, whereas thousands of Mohammedans had come to believe in Christ as their only Saviour.

REV. GEORGE E. POST, M.D.: ISLAM AND WOMAN.

Dr. Post said that no race was better than its women. The boy was father of the man, but the woman was the mother of the boy. He then proceeded to describe the state of a Mohammedan woman from her birth, quoting the Arab proverb, "The threshold of the house weeps forty days when a girl is born." He pointed out, however, that as the girl grew up something of kindly feeling and parental love was kindled towards her; but she soon became conscious of her inferior position, she grew up in total ignorance. Women knew nothing outside the little circle of their harem. Life went on until they were of the mature age of ten; they were often married as early as eleven, and seldom later than fifteen, and were taught to look out for this event as the gala day of their lives; but for such a girl it was a dark gulf into which she must leap with her eyes shut. Then there came upon her the awful shadow of a second in the house. A Mohammedan woman once, when he asked her: "How did you feel when the second wife was brought home?" beat her breast and said: "A fire in my heart." They had the same feeling as their English sisters, the same susceptibilities, jealousies, terrors, and horror of all that English women detested and abhorred. The very consolations of religion were denied to them, and in every way their life was one of misery

and hopelessness. He asked: Does this elevate man? What could a man be who was brought up under such a condition of things? As boys they grow up in the harem, hearing all manner of indecency and profanity; for the women were foul-mouthed, profane, and ribald. That was the bringing-up that all Mohammedan men had. In these countries there was society without a mother, without the sanctifying and restraining influence of sisters during the days of youth, and the consequences might be easily imagined.

SIR WILLIAM HUNTER: A NEW ERA IN MISSIONS.

The first missionaries had to encounter opposition from the races to whom they went. Up to this time the white man had appeared to these races only as the despoiler, the enslaver, and the oppressor of the weaker nations of the earth. Missionaries were representatives of a race who had been the great wrong-doers. The people of India had been accustomed to regard us as a people whose arms it was impossible to resist, and to whose mercy it was useless to appeal. But just before the commencement of missionary effort the political conscience of England had awakened to a sense of the wrong that was being done to the nation. There sprang up a desire to do what was right, and in missionary work we saw a great expiation for the wrong done to the black man and a pledge of right-doing to him in the future. During the last century missionaries had been in the van of every movement tending to the abolition of wrong. The difficulties of gaining access to heathen races were much less now than a hundred years ago, but the problem was more complex. A hundred years ago missionaries went out with the idea that they had only to announce the truth to poor ignorant people in order that multitudes should see and take it to themselves. But within the century a new study had arisen, the history and science of religion. This came from the East, and derived its most important material in the sacred writings of Judæa and Persia, and the difference in our view of missionary work resulting from this had been very great. It was no longer supposed that an ignorant but zealous man might succeed; there must always be knowledge to combat the great mass of learning and superstition arrayed against us. And for the respect we now showed to the religions of the East we had high authority. When Saint Paul preached to the Brahmans of Europe, the men of Athens, he treated their religion with the greatest courtesy; and now in this very spirit of the apostles our missionaries were going forth, and in that spirit they were conquering. The situation as regarded public opinion in Christendom was profoundly changed. Instead of clergymen and churches doubting the possibility of missionary work ever bearing fruit, we not only saw nations vying with one another in missionary effort, but we saw the idea taking hold of youth. Eton and Harrow and nearly all the public schools, the Universities of Oxford, Cambridge, and Edinburgh, each had their missionary societies and missionary enterprises of their own. Missions had also gained the support of scientific men. Neither Sydney Smith nor any other Christian clergyman would now dare to speak sneeringly of missions, because he would know that by so doing he would be outraging the feelings of the great body of his fellow-Christians.

DR. GEORGE SMITH, C.I.E. : POINTS OF CONTRAST BETWEEN A HUNDRED YEARS  
AGO AND TO-DAY.

1. A hundred years ago the churches were asleep ; now foreign missionary duty was being used by God to awaken them, and had become the stimulus and measure of their religious activity. 2. One hundred years ago the professedly Christian governments and most nations of the world withstood missions ; now there was only Thibet, with which we were at war, and a few other places closed against missionary effort. Every Christian power, even Russia, allows the Bible free course, and all except Russia show toleration. 3. A hundred years ago the tone of literature was very different from what it is now. 4. A hundred years ago the human race numbered seven hundred and thirty-one millions, and there were only some one hundred and seventy-four millions of Christians ; now the race is doubled, and Christians number four hundred and fifty millions. 5. A hundred years ago English-speaking Christendom had not one missionary organization ; now there were something like one hundred and fifty of these. 6. A hundred years ago educated and trained Christian men and women could not be induced to become missionaries ; missionary agents were drawn from among peasants and artisans, and chiefly from Germany ; now the Church sent its best. They were seven thousand strong, and nearly one third of these were women, together with an army of native agents numbering thirty-five thousand, three thousand of whom were ordained ministers. 7. A hundred years ago the missions followed one method, leaving the great cults of the heathen world untouched ; now the systems were attacked and sapped by the following method : first, witness-bearing (that is, preaching) ; second, educational or industrial method ; third, medical missions ; fourth, apologetical or controversial efforts ; and fifth, pastoral work. 8. A hundred years ago there were not three hundred evangelical converts ; now there were three millions. And finally, a hundred years ago— but this was a contrast on the other side—the supporters of missions prayed more regularly and earnestly, and gave more liberally and lovingly. In the case of Christendom their gifts were at the rate of about one-and-threepence per member per year. This was less than Carey's ten-and-sixpence. They should pray and labor and organize till every member of the church gave an average minimum of four times the present rate.

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REV. THEODORE L. BYINGTON, D.D.

BY REV. GEORGE W. WOOD, D.D.

By the death of Dr. Byington<sup>1</sup> a great loss has been sustained not only by Bulgaria but by all evangelical missions in the East. Three years since he was compelled by ill-health, brought on by protracted labors, to leave the

<sup>1</sup> Theodore L. Byington, born at Johnsonsburg, New Jersey, March 15, 1831; graduated at Princeton College, 1849; spent four years in the study and practice of law; graduated Union Theological Seminary, 1857; married Margaret E. Hallock, of Plainfield, Mass., May 30, 1858; ordained at Bloomfield, N. J., June 4, 1858; embarked from Boston, June 27, 1858; commenced a station at Eski Zaghra, European Turkey, 1859; returned to the United States in 1867 and released from connection with the Board; pastor in Newton, N. J., for seven years; reappointed in 1874; resided in Constantinople till 1885, when he returned to the United States disabled; died at Philadelphia, June 18, 1888.



European Turkey Mission and his station, Constantinople, and return to the United States. Here he has borne patiently his prolonged physical prostration until death came suddenly and set him free. Not only is an affectionate husband and father laid low, but the voice of a preacher of rare ability and impressive earnestness in the inculcation of gospel truth and duty is to be heard no more. Though possessing uncommon power of extempore speech, Dr. Byington was most careful in his preparations. Some manuscripts of his, fully written sermons which came under my eye in Constantinople, were a literary curiosity for the erasures and interlineations, making them a puzzle to any other reader than himself; but under his fluent delivery they showed the benefit of this labor in forms of expression of the highest effectiveness. The themes of his preaching were always practical and vital. He had no sympathy with mere speculation; but in dealing with the deep things of divine revelation he presented them with clearness of discrimination and the majesty of the simplicity of gospel teaching in which his great exemplar, the apostle Paul, gloried.

His missionary associates have lost in their departed brother one most tenderly beloved. Independent in thought, firm in his convictions, ardent in his emotions, he was a leader in missionary councils. As a debater, among the foremost in power, he was always genial, and careful never to wound the feelings of one from whom he differed, ready to retract if he spoke hastily, a seeker of truth and wisdom and not of victory. Conservative and cautious in temperament, he could see both sides of an argument and weigh them candidly. He was interested in all branches of missionary activity, was a warm friend of Robert College and all mission schools, and as a trustee of The "Home" School for Girls in Constantinople, did much for the prosperity of that important institution.

Dr. Byington's great work as a missionary was with the pen. Among his publications in Bulgarian the largest was a volume on the Evidences of Christianity, which has also been published in the Armenian. It has had a wide circulation, and its value is inestimable as a barrier against the tide of infidelity resulting from the half-education which many young men get under misleading and corrupting influences. In the editorial conduct for twelve years of the weekly and monthly *Zornitza*, which had been established by Dr. Long, now professor in Robert College, Dr. Byington rendered a service to the cause of evangelization and to the nascent national Bulgarian movement which can hardly be overestimated. In this sphere the union of the conservative with the progressive in his mental character, his indefatigable industry, and his facility of adaptation to varying emergencies, were in full demand. To avoid on the one hand suppression from the censorship under the suspicious and arbitrary Turkish government, on the other hand not to offend too seriously the ecclesiastics, or the haters of spiritual truth, or the national spirit of the Bulgarians, while preaching Christ and him crucified as the only hope of man, and at the same time to instruct in the principles, methods, and history of civil government, and with a setting forth of "American ideas" on social and political questions, — all this was a task which found in our brother the man provisionally fitted for it. Wonderful was his success. Though, as an editor,

his photograph was called for and kept in the "Rogues' Gallery" by the police, the axe of the censor never fell on his neck. Haters of its religion found the paper a necessity because of the worth and trustworthiness of the intelligence it gave; men of candor were impressed by its teaching of morality founded on the gospel basis, and patriots learned lessons which were appreciated and useful. The paper gained subscribers in Bulgaria, Roumelia, Macedonia, and wherever Bulgarians were found, and had more readers than any other periodical in the language. It has done a blessed work which we are happy to learn is being continued under a worthy successor, with aid of native associates trained in the editorial office.

Future generations will give the name of Dr. Byington a high place among the founders of a regenerated Bulgaria and among the benefactors of mankind.

## Letters from the Missions.

### Japan Mission.

#### A TOUR IN SOUTHEASTERN KIUSHIU.

REV. O. H. GULICK sends the following account of a missionary tour made in the southern portion of the great island

in which he is located. We give here a chart of the island and the principal points visited. The island of Kiushiu has nearly fourteen thousand square miles of territory, or about twice the size of Massachusetts, with a population somewhat over five millions. There are nine provinces within the island, among them the province of Satsuma, notable in the history of Japan, especially for the rebellions of recent years. Mr. Gulick was accompanied by his sister, Miss Julia A. Gulick, and by native Japanese helpers. They set out upon the nineteenth of March. Within the month they traveled 475 miles, 200 of them by jinrikisha, 150 by steamer, 75 on packhorses, and 50 miles in a Japanese open boat. Mr. Gulick writes:—

"Our first two days' ride was across the island to the flourishing city of Oita, on the eastern shore. Here we made very pleasant acquaintance with Rev. B. W. Waters, a single man, a member of the



THE ISLAND OF KIUSHIU, JAPAN.

mission of the Methodist Episcopal Church, South, who came to Oita about the first of March, under contract to teach English in the government academy. He is of a character to win his way to the hearts of the young.

“From this place we took steamer down the coast one hundred and twenty-five miles to Hososhima, a port in the northern part of Hiuga. Here we met Mr. Mashino, the evangelist in this province. He escorted us eight miles to

“*Mimitsu*, the northernmost of the three stations that he has worked in the province of Hiuga. Here, on our first evening, we held a preaching service at the large house of one of the Christians, which was crowded to the utmost by an audience of five hundred. We found here three Christian men, and I had the pleasure of baptizing seven persons, five men and two women, as the fruits of Mr. Mashino's labors at this point. We then observed the Lord's Supper with them. My sister held a meeting with the women. A ride of seventeen and a half miles brought us to

“*Takanabe*. This is the central station of Hiuga, and the point which Mr. Mashino has made his home during the sixteen months of his stay in the province. Here we found 48 names on the list of believers, and had the satisfaction, after careful examination, of baptizing 12 persons, 7 men and 5 women, and of meeting with the whole company of Christians around the Lord's table. We held two evening preaching services in their stated house of worship, attended by not less than five hundred each evening. Another jinrikisha ride of seventeen and a half miles, still following the coast southward, and we arrived at

“*Miyazaki*, the prefectural centre of this province, an enterprising and youthful city, growing up near the spot where the legends relate that the ancestors of the Japanese race originally landed from some celestial shore, and whence they spread over the hills, valleys, and plains of this teeming land. Great success has attended the faithful labors of our youth-

ful evangelist at this place. Here we found 16 persons, 9 men and 7 women, apparently well fitted, by intelligent belief and devotion, to make profession of their faith. These, with the 4 believers whom we found there, constitute as promising a company of Christians as I know of anywhere in Japan. A larger proportion than usual of these Christians of Hiuga are in a position to obtain a comfortable support. Among them are petty government officers, a doctor, school-teachers, merchants, and mechanics. We have every cause for thanksgiving that such results are here obtained from the efforts that have been made.

“Dr. Davis and Mr. Cary are the only missionaries who have ever before visited any part of this province, south of Nobeoka, so far as I have been able to learn. The former passed through the province some eight years ago, and Mr. Cary has twice visited Takanabe, within the past three or four years. Mr. Kozaki was also here for a short visit, perhaps seven years ago, and Mr. Fujita, also a graduate of the Kyoto school, taught an English school here for perhaps eighteen months. The present evangelist has been here for sixteen months and has done admirable work. There are now eighty-nine baptized believers numbered on his roll in these three cities. My sister held meetings with nearly all the Christian women in each place that we visited, besides large public meetings for women in both Takanabe and Miyazaki. Leaving Miyazaki, a jinrikisha ride of thirty-three miles southward, two thirds of it over high mountains, brought us to

“*Miyakonojo*, a city of importance in the southern part of Hiuga, a place never before visited, I believe, by a missionary, and in which a foreign lady had never before been seen. The evangelist of the Reformed Mission, located in Kagoshima, makes occasional visits to this place. At the urgent request of the one Christian man in the city, we held a crowded evening preaching service, attended by a very attentive audience of about three hundred persons. As we rode out of the city in



the morning, the streets were thronged by thousands of people eager to see the foreign lady as she passed. Fifteen miles in a west course, across the province of Osumi, brought us to the shores of the beautiful gulf of Kagoshima; a very small steamer took us across the bay to the fine and famous city of Kagoshima. Here we met the evangelists of the Reformed Mission and of the Church Missionary Society. A third, the Methodist evangelist, we did not meet. Turning our faces northward, a ride of thirty-three miles on packhorses, over high mountains, brought us to

“*Miyanojo*, an inland city in the heart of the province of Satsuma. This city was visited ten months ago by Mr. Oku, our Kumamoto evangelist, who spent some days there, and reported that the place had never before been visited by any evangelist. No foreign missionary has ever been there. We remained there three nights, and preached twice to eager, respectful throngs, numbering respectively seven hundred and eight hundred. This place is peculiarly open, I think, to gospel influences, and I would rejoice if we could place here an evangelist. The laborers are few, while multitudes are ready to listen.

“From *Miyanojo* we took a boat and floated fifteen miles down the swiftly flowing *Sendai River*, whose sands are being washed for gold. The next day from early morning till evening, in continuous torrents of rain, we rode thirty-three miles, perched high on packhorses. The evening was spent in drying our clothes, and another half-day’s ride brought us to our friends at

“*Minamata*, the most southern city of our province of Higo. Here we held two public preaching services, each attended by three hundred people. Two persons were examined and made profession of their faith, and the Lord’s Supper was celebrated with the fifteen Christian people. Thence a sail in open boat northward for thirty-two miles brought us to

“*Yatsushiro*, where we met with a pleasant surprise when my wife, Mr. and Mrs. Sidney Gulick, and Miss M. J. Clark,

appeared in their jinrikishas at the hotel door. They spent the Sabbath with us, and the newcomers had a good opportunity to see something of out-station work. We held one public preaching service, attended by two hundred people; admitted nine persons on profession of faith, and observed the communion with upwards of seventy of our Christian people. As in every place, my sister, with her helper, held separate meetings with the women; but here she was further assisted by the other ladies. One more day’s ride in jinrikishas brought us all safely home to Kumamoto.

“There was but one instance on our round journey in which at our public meetings the place of assembly was not crowded to its utmost capacity, and that was on one evening in *Mimitsu*, when the rain poured in torrents. The audiences addressed by myself and helpers aggregated 5,500 people; while my sister and her helper spoke to audiences, exclusively of women, numbering not less than 1,300 persons. In all 46 adults were baptized by myself on this tour.

“Two impressions made by this journey I will here mention: first, a feeling of oppression at the thought of the multitudes that we might reach if we had sufficient strength, and if we had fitted evangelists to send forth; second, a sense of the great superiority of the preachers and evangelists who have enjoyed the advantages of education at our *Kyoto* training school. The four *Kyoto* men in our field are far beyond any other of our laborers, however zealous.”

After the above tour was completed, Mr. and Mrs. Gulick visited cities north of Kumamoto, among them *Muke*, where there was a great audience, and *Fukuoka* and *Hakata*, adjoining cities, with a population of from forty to fifty thousand. *Fukuoka* was visited years ago by Messrs. Atkinson, Berry, and R. H. Davis, and Mr. Fuwa has labored there for more than six years, though now removed to *Mayebashi*. The church, which has now 64 members, holds its own very well, though needing greatly a trained preacher.

## Micronesian Mission.

## PONAPE.

THE letters brought up by the *Star* from Ponape are not of later date than those printed in the June *Herald*, which came by way of Yokohama, but they are much fuller and we give here such items as we can make room for. Mr. Doane speaks with satisfaction of the relief they had experienced in view of the settlement of affairs between the natives and the Spaniards. "Sailing in my canoe, I sing for joy." He reports the death of Narcissus, who had been for years their faithful helper, but who had been compelled by the Spanish to accept the Roman Catholic faith in which, when a child, he was baptized. Mr. Doane's confidence in Narcissus was not shaken by this temporary lapse. As illustrating the nature of the Spanish rule, Mr. Doane gives the following incident:—

"A few days since some whaling-vessels entered a harbor some twenty-five miles from the Spanish colony. At once a message was sent those captains to report to the governor. They replied, 'For a half-century this had not been done;' they stated further they were unwilling to leave their ships for so long a time as it would take for them to go to His Excellency—in short, they refused to go. He, the governor, replied very courteously, that they could remain where they were. The last outbreak has frightened the Spanish; they would dread another; and especially any collision that would call in the aid of a United States war-vessel.

"We are left to work on much after the old fashion. We go, come, visit about the island, hold meetings, open schools, erect church edifices, baptize converts, without any opposition. But all this may be only temporary, but we are improving the time. So also is the way open to send out teachers, had we them, to other islands; for even Yap is open to us. Oh, that we had a good American family for that interesting part of our field! A fine field is open at the west: virgin soil, the language to be reduced, translations to be

made. Is there no young graduate of the seminaries who would like to put his Greek, Latin, and Hebrew to some good use for the Master, rather than let them lie on the shelf, eaten up with the dry rot of disuse? How loud the Lord, the people, the age, are calling for some such devoted soldiers of the cross!"

## PINGELAP AND MOKIL.

In the brief report concerning these two islands, Mr. Doane says:—

"About Christmas time we made a short visit to Mokil and Pingelap. There is not a little there to cheer. The native teacher at the latter island keeps his forces well in hand. The people respect him much. His education is limited, but he does love Jesus, and works hard for him. At the communion nine were received to the church, two restored.

"At Mokil there is less to cheer. A worldly spirit is creeping into the church. The passion to trade is strong and is leading to certain social habits that are wrong. The people have, for so small an island, much 'to sell. One sad difficulty the people and the church labor under is that the head man in the church, a sort of teacher, is totally blind and uneducated. He has but little to draw on, and the reading he hears from the Bible he but poorly comprehends. But his heart is in the work. He is humble, yet faithful, and the Lord is with him."

## THE CHURCHES AT THE MORTLOCK ISLANDS.

In the extracts from Mr. Logan's journal printed in the last *Herald*, the account of the Mortlock churches is brought down only to August, 1887. But on the last trip of the *Star* through the islands, in February, Mr. Treiber and Mr. Rand were together visiting the churches, and from Mr. Rand's account we gather the following facts. At Nama there were two hundred present at the meeting, out of an estimated population of two hundred and fifty. The church has 69 members, and 13 new converts were baptized. At Losap, Titus, the teacher, has been sick.

The church has enrolled 52 members, but of the 42 who desired baptism, only 15 were received. Oniop has been under the charge of a native deacon. The church numbers 53, and 19 were received. At Lukanor from four to five hundred natives greeted the missionaries as they landed, and the church was crowded with an audience of some six to seven hundred, while 102 persons were received on examination, making the church membership 226. Ta is the station of Opatia and Opatinia, who have been doing a most excellent work, bringing up the stations of which they have had the care in a very vigorous way. Here 14 were received to the church. At Satoan, also under the care of Opatia and Opatinia, a great change for the better has taken place. Mr. Rand says:—

“When I was here four years ago the major part of the people were painted, and most of the men, even those recognized as Christians, had long hair and were very heathenish in appearance. But now we see nothing of this. It was a clean-faced, short-haired, bright and smiling crowd which welcomed us, and the large church was filled.”

The church numbered 104 members, and 56 more were received. At Mor there was a bad state of affairs, the teacher and his wife not living harmoniously, and many have fallen away. At Kutu, also one of Opatia's stations, the church is in good condition. The church numbers 73, and 16 were added.

#### MARSHALL ISLANDS.

Dr. Pease, of Kusaie, accompanied by Miss Crosby, made a tour in the *Star* through the Marshall Islands during December and the first half of January, and he gives the following brief account of the state of the work in these islands:—

“We were at Namerik, Ebon, and Jaluij twice—going and returning. Rev. Mr. Matu has been at Namerik during the year. Everything seems to have gone well. On our return we left Liklol in charge of the work. Liklol graduated this year, and this is his first effort. He is not a very strong man, but we hope he will do well.

“The church in Ebon has been under the care of Deacon Lomjañor, with the help of Lailero and one or two others who have taught school since Hiram went to Kusaie with us, a year ago. He has got on tolerably well, although several more have been excommunicated than have been received into the church. It is always a pity to leave an island without a minister for a whole year or more. Hiram felt obliged to remain there, although he is hardly equal to the work. His health is improved, but not yet perfect by any means.

“After we left Jaluij last year, the pastor there, Laniing, whose wife had just died, fell and abandoned the work. Laijarki, his helper, kept on with the school and preaching services as well as he was able. For a wonder, the fall of the pastor did not produce the disastrous effect on the church which we feared. Almost all have held on steadily, as the table will show. We brought Jeremaia from Mille to look after this church, which occupies so important a position in the group. His wife is a native of Jaluij, and he was very glad to come. Alinglaplap has been in charge of Andru. There has not been much progress here; the work has only held its own. Andru has not been well, food has been scarce, his wife, Emily, is not at all strong, and has been sick a good deal. A former member of the Ebon school will assist him in teaching during the coming year. The prospects here are entirely favorable.

“In Mille there had been more excommunications than additions. But Jeremaia and Thomas had worked faithfully, and we saw no cause for discouragement. We ordained Deacon Joseph and left him in charge of the church and work. We also left a late graduate from the Kusaie school, Loktop, to aid in teaching.

“In Arno, Rajok has evidently done good work. This was formerly one of our stations, but had been abandoned for several years until we left Rajok there last year. No church has been formed, but there are several candidates and a flourishing Sunday-school. We left Na-



bue, another graduate from our school, to help in both teaching and preaching; for the work is too hard for one. Indeed, this large island needs at least four laborers at once. We reluctantly passed by Mejuro, where teachers are needed and wanted immediately, for we had no one to give them.

"In Malwonlap, we found the old church, founded by Raijok several years ago, still in existence, six members out of the original ten in good standing. We have had no man here for nearly five years. We left one of our scholars, not a graduate, Le Bil, a deacon from the church in Jaluij. He is not a strong man but is, we think, an earnest Christian, and we hope he will be able to fill the gap until we can send there a more able teacher.

"This completes my report. We found the influence of the foreigners, especially the German part of it, against us, as usual, but strengthened a good deal by the fact of the German occupation of the islands. The commissioner is courteous and friendly, but gives his sympathies more to the traders, his countrymen, than to us. I think he will try to deal fairly with us."

#### THE GILBERT ISLANDS.

The training school for this group was removed to Kusaie in 1882. Mr. Walkup, who has charge, sends a catalogue of the twenty-eight pupils now connected with the school. Of those who have studied here, nine are now teaching. The tour through the islands was made by both Mr. and Mrs. Walkup and Miss Smith, and occupied seventy-one days, the *Star* leaving Kusaie August 27, and arriving back November 6. There were on board of the *Star*, including four native families, forty-six Gilbert Islanders. A "general meeting" of the mission was held at Tapituea, at which six Hawaiians and five Gilbert Island teachers were present. The work at Tapituea seems to be declining. "The heathen party had commenced drinking toddy and there was prospect of another war to revenge the death of their

fathers." The older people asked the intervention of Mr. Walkup to prevent war, but though there was no outbreak before the *Star* left, there seemed little hope of averting a conflict.

*Nonouti.*—The teacher at this island had been sick, and had failed to maintain his character. But the church had stood firm, though the attendance was small. More books had been sold here than on any other island.

*Apemama.*—The king of this island had incited his people to resume certain heathen customs, and a large number of the church members had yielded to his demand that they attend one of his heathen dances. "When the dance first began, two church members blew a conch-shell to call the people to prayer-meeting, and as the people were returning home after the meeting, the king fired a gun at one of the Christians." Other forms of persecution were used, and the effect upon the church members was very sad.

*Maiana.*—The teacher at this island reports that the heathen party have so beset the Christians that not more than ten are left. None would attend school, and only a few books were sold.

*Tarawa.*—The majority of the Christians were found collected at the mission station. Preparations for war on the part of the king had broken up the school. The laborer there seems to have been quite inefficient.

*Apaiang.*—The old fight between this island and Tarawa had been renewed and the schools had been small. All the food on the island had been destroyed. Efforts to stop the fight had seemed to have some effect, for when the *Star* returned, five weeks after its first touching at Apaiang, the Tarawa people, who had agreed to return to their island as soon as their canoes were repaired, though they had not actually gone, were ready to go. Most of the church members were at the meeting, and seemed glad of the presence of a new Hawaiian preacher and his wife. Contributions were small because of the poverty of the people.

*Marakei.*—There is nothing cheering

from this island, the school being small and the people unwilling to study the Bible.

*Butaritari.*—The attendance at the Sabbath services is from fifty to seventy and the scholars are few in number.

*Makin.*—In contrast to what was found at the other islands, the state of affairs at Makin is quite encouraging. The congregation is neatly attired, and the recitations in the school were creditable; three scholars were taken to Kusaie.

*Barnaba.*—There is a good report of the teacher and his work, more than one half of the people being Christians, and these exert a good influence over the whole island. It was twenty-eight months since this church had been visited by a foreign helper. The people had built a new church and had prepared a good contribution of coconut cord.

*Pleasant Island.*—Of this, Mr. Walkup writes:—

“Pleasant Island is not a Gilbert Island proper, but long ago Gilbert Island waifs introduced toddy-drinking and dancing, and held to their language, until now nearly one half of the people speak Gilbert. Here the beach-combers have for forty years been helping Satan with their vices. We were on the windward side when we left the vessel, but we could not land, as the breakers were too high, but two men swam off to us. One was a Gilbert Islander, and when we told him of our wishes to leave a missionary, he piloted us to the chief of that tribe. On landing and asking them to receive a missionary, some replied that they wanted their drinking and dancing. Then the chief said that their food would be tabued. A trader from a firm at Jaluij said the chief had heard reports from the Marshall Islands that were unfavorable, but perhaps the chiefs of the next tribe would receive a missionary. Thus we passed on to another tribe, where the traders were willing to assist in allaying the prejudices of the people. We also found more that could talk Gilbert. The chief, Wanikaiea, also asked about the missionary’s tabus. When a fitting reply had

been given him, he said, ‘Leave him, I will build a house to-morrow.’ Thus Timoteo (Timothy), with his wife and children, have a place to let their light shine in the dense darkness. The severe drought will soon bring a famine unless heavy rains come quickly. The tribal and family wars here are reducing the population (one thousand) rapidly, but there are hopes of fewer deaths as the selling of firearms and ammunition is forbidden.”

This report from the Gilbert group is not on the whole encouraging. A wave of heathenism seems to have swept over the islands, which we most heartily pray will be only temporary in its effects.

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### Northern Mexico Mission.

#### A NEW CHURCH.

MR. WRIGHT sends an interesting account of the success of the work and the hindrances experienced at Valle de Zaragoza. Some account of this place was given in the *Herald* for May, 1887, page 197. Mr. Wright says that after the arrival of himself and his wife there was a constant succession of meetings:—

“Friday evening there was a prayer-meeting. On Saturday evening we sat down to sing a few moments after tea, and people began to gather, some entering the room, others listening attentively at the window, and we found this a very effective method of preaching the gospel. We sang until nine o’clock. Sunday we had three services, with keen interest at each, and at the evening service an attendance of forty, among whom were many new faces. Several girls, not of our congregation before, entered, and one of them walked clear up to the organ in front, in the midst of the sermon, to present some roses to Mrs. Wright.

“Tuesday afternoon Mrs. Wright conducted a women’s meeting. Mr. Case arrived from Parral, and in the evening we began a series of meetings continuing through all the week. In these one of us would begin with a simple presentation of the Bible doctrine on some important

subject, and the other would follow with a comparison of the teaching of the Roman Catholic Church and that of the Bible on the same theme. Much interest was manifested, and the attendance was good and constantly increasing.

“On Sunday, April 15, a council was held in response to a letter missive sent by the brethren here, the churches of Parral and Chihuahua being represented by a delegate and missionary from each. In the afternoon a church was organized, thirteen being received on confession of faith, and three by letter, with six candidates for reception at the next communion. Among these is the second judge of the place, and the principal families of the town are represented, and many others are deeply interested who have not come out openly as yet.

“While opposition is increased and we are most severely and publicly denounced in every possible way by the priest, this only serves to attract more attention to our work, and helps us by giving us new hearers. One day Mr. Case and I made an illumination, a simple frame covered with cloth, on which was printed an announcement of the services, and, with a candle placed inside, this was hung over the door. The words were, ‘Evangelical Service’ on one side, and ‘Entrance Free’ on the other. It attracted a great deal of attention, and within half an hour a policeman came with an order that it be removed. Our audience had already been attracted, so we complied with good grace. Later we were both summoned to appear before the mayor of the place. We went, glad of the opportunity to talk of our work. He expressed surprise that we had dared to put up such a notice without first asking his permission. We begged his pardon, explaining that we had done the same thing both in Parral and Chihuahua without thought of previous notice. He explained that he feared it would excite opposition, perhaps a mob, which with his small police force he would be unable to quell.

“Mr. Case embraced the opportunity, as did Peter before the council, to preach

a good gospel sermon to the mayor, explaining the object of our meetings. I asked him in what consisted the offence. He said that it was in the letters or words on the sign. I asked if there would be any objection to placing over the door such a light without the words, to light up the entrance. He replied that there would be none whatever. With that we were quite content, although we well knew that there was no law against the full notice. But we expressed ourselves as much pleased with this result, and thanked him for this permission, and were dismissed. We took the offending letters off, put on new cloth, put up the light the next night, and it now attracts a great deal more attention than before. People ask what those words were, and why they were taken away. Sunday evening at the communion service there were over one hundred present, in the room and at the door, and all were as attentive and quiet as can be imagined.”

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#### *East Central African Mission.*

##### IMPROVEMENT AT KAMBINI. — PRINTING.

MR. OUSLEY reports that since his last letter, published in the *Herald* for June, a decided improvement has manifested itself in the affairs at his station. The pupils who come to school are required to wear the garments which they have worked to secure. Mr. Ousley says:—

“We have 53 enrolled, 47 of whom come from the kraals hard by. Including four young men who are in our employ, we have in school at date 41 of last year’s pupils. There are 17 girls in school, ten or twelve of whom may have courage enough to pull through to the close of the term.

“The work season being over, or nearly so, I am glad to state that our religious services are better attended. And there is also a lull in rum-making, since the cashew season is rapidly coming to a close. A few women and men, and also some of the young men and women, come occasionally to the services and school exercises.”



Mr. Richards, of Mongwe, reports that they have now printed 400 copies of the Gospel according to Mark and 500 copies of Matthew. All the work has been done by Christian Tonga natives. Printing about 2,000 pages per day, when the four printers are all at work, they have since the first of January issued about 136,000 pages.

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#### West Central African Mission.

MAIL from this mission reached us June 25, bringing dates from Bihé of April 11, from Bailundu, April 20, and from Benguella, May 9. Mr. Currie, who had suffered somewhat from the fever on the coast, had returned to Bailundu. Dr. Webster had been prostrated with illness, in no wise connected with the climate, but had recovered, and the health report from all the stations is excellent. Mr. Stover reports that at Bailundu an attempt had been made to assassinate the king. During an altercation he was fired at twice, but the would-be assassins escaped and fled the country. Mr. Fay reports that, while the religious services at Bihé had not been quite as well attended as previously, there were tokens of increased interest among the people, and the scholars were making good progress. We are permitted to make the following extracts from a private letter from Mrs. Sanders, now at Benguella, indicating what work is now going on:—

“I know you will rejoice with us that we were able to send this month for the scholars in the interior copies of thirty-two pages of Mr. Stover’s ‘Gospel Story’ for the schools. To be sure there were some places where the printing was not perfect, but you know we had everything to learn. I should have been very happy if I could have had something as good for my school in Bihé. It certainly is better than toiling away at the typewriter. I can imagine I see Tomasi’s eyes shine when he sees the little book. Dear boy! He has treasured up every scrap I printed on the typewriter as a miser treasures his gold, and no one at

home can realize how he will gloat over the possession of a whole book. This lacks about twenty pages, which I mean to set up alone this month, and so leave my husband free to work on a translation of John’s Gospel, which he began in Bihé. Mr. Stover intends to come down in August, and we hope to put enough work through the press that the schools may not suffer in the future as they have in the past. Oh, what a joy it will be when we can give to our dear children in the faith the Word of Life, some parts of God’s own blessed truth in such form that they can read and meditate upon it! I think we have felt somewhat as parents who have seen their children suffer for bread.”

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#### European Turkey Mission.

##### EAGER LISTENERS.

ENCOURAGING reports continue to come from this mission, and notwithstanding the political unrest, the people are more ready than ever to listen to the gospel. The following report of Mr. Bond, of Monastir, may be given as an illustration of what is occurring in many parts of the mission. Mr. Bond writes under date of May 22:—

“Last month Mrs. Bond and I, with our boy, spent a Sabbath in Leren, fifteen miles southeast of us. Though so near, we had never ventured to visit the town because it was infested with brigands. But the new police arrangements inaugurated last fall make traveling comparatively safe now, and we hope to go again soon. The Bulgarians have no church building, owing to the opposition of the Greek ecclesiastical rule, but their old priest has set apart a room in his own house as a private chapel. Here we found some thirty persons assembled at sunrise, and at the close of the service the priest and his son invited me to speak. Afterward Mrs. Bond had an opportunity of addressing the women. It was a novel experience, but thoroughly enjoyed by both of us. The Sunday before we were at Resen, a town fifteen miles west of

Monastir. Here too we were making our first visit. We occupied a large room at a *khan*, and an hour before the time announced for the morning service, the room was full, so that we began at once. At the end of two hours I announced an afternoon service and dismissed the meeting. But in ten minutes the room was full again. And so it continued until sunset. At one time there were eighty persons present, and altogether I judge that at least one hundred and fifty must have heard our preaching and singing. Both here and at Leren the women came freely to the *khan*, and seemed equally interested with the men. More than a month ago I made a tour to Strumnitza, Radovich, Veles, and Tikvish, and received nine persons to communion, baptized five children, and performed one marriage ceremony.

“When in Radovich I visited Rakkish, a small village one hour distant, in company with Mr. Anastasoff and several of the brethren. The villagers gathered about us on the green close by the Bulgarian church. In fact, they invited us to go into the churchyard. While in the midst of our service the priest, partly intoxicated, came up and called for the bagpipe, hoping to start a dance and so drown us out with our little baby-organ. The people, however, preferred to listen to the sweet story of the gospel, and the poor old priest was obliged to withdraw. We urged him to sit down and hear us, but he said he was afraid of the bishop. I never saw a more interested audience than these poor villagers as they sat about us on the ground that Sunday afternoon, a hundred or more of them. Mr. Anastasoff is a very effective preacher, much beloved by the brethren of Radovich, who are loth to give him up to become pastor at Strumnitza.”

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*Western Turkey Mission.*

ORDOO. — A RELIGIOUS QUICKENING.

DR. CONSTANTINE, of Smyrna, sends us an account of a visit he had paid to the city of Ordoo, on the Black Sea, that he might preach to the Greeks. Ordoo is

connected with the Trebizond station, and our readers will remember the reports of the place which have heretofore been sent by Dr. Parmelee and others. Dr. Constantine says: —

“The city of Ordoo has fifteen hundred houses, of which one thousand are Greek, three hundred Armenian, and two hundred Turkish. The Greek population is divided into three parishes, each one having a church and a schoolhouse, but both priests and teachers are men of little value. The next day, Saturday, the whole committee appeared, and many of the brethren with a word of welcome, and at a meeting it was decided at once that a preaching service should be held every evening in the week, while the day should be free for visitors and inquirers. During the thirteen days spent there, I had eighteen services and addressed one meeting for women, besides paying visits and meeting inquirers. On one occasion I had as many as thirty or forty inquirers in my room. The interest was marked from the outset, people came in great crowds and from great distances, the women were largely represented, and the attention was intense. We had gatherings of from two to five hundred people, and once had from one hundred and fifty to two hundred women present. Wherever there was a group in the market, the services were the topic of conversation. The church and school committee of the district of Saint Nicholas sent me a written invitation, asking that I should preach in their schoolhouse. Yet these men were the leaders, awhile ago, in stoning one of the brethren, determined to drive him away from the place. The crowd was such both in and outside of the school that one was forcibly reminded of Mark 2: 2.

“The interest among the women is so great that some, in spite of family cares, have begun to learn to read, while a young bride has become a regular attendant at the school; and yet three years ago only one woman dared to attend the Protestant meeting. Such, therefore, being the religious interest of these people, the Greek Evangelical Alliance decided to organize a

branch at Ordo, also to form an evangelical church, and it has already sent there an able preacher.

“The interest does not limit itself to the city of Ordo, but has spread to many villages both near and far. There is need of organization to secure the spreading of the good news beyond. Other places besides Ordo have applied to be received into the Alliance, that, as a part of one great body of evangelical Christians, they may labor for the spread of the gospel among the Greeks in Asia Minor.”

#### LAY HELPERS.

Dr. Constantine suggests that the most feasible method for reaching these Greeks who are scattered throughout Asia Minor is the use of unordained men who will render free service. As an illustration of the way in which lay helpers have aided in evangelical work, he gives an account of a Greek village of some three hundred houses, near Adabazar, of which he says:—

“The people are farmers and shepherds and have but little education. They are simple both in their virtues and in their vices. The work began there ten years ago through a colporter, and three years ago the converted few were anathematized and cast out of the old church by their bishop. They were stoned and terribly abused by their fellow-townsmen, yet they not only held their own, but steadily increased. There are now seventy-five souls who have accepted the gospel, including the children. They have services on Sunday, a Sunday-school, a prayer-meeting during the week, a day-school, and a women’s meeting. In winter they meet in a silkworm shed, and in the summer out-of-doors. These people spend whole nights in studying the Bible, and while at work in the fields they discuss with their neighbors the way of eternal life. In a fold I found a Bible and several portions for the use of the shepherds. One of these uses the Word so powerfully that he goes by the name of ‘David.’ Their Bible knowledge is remarkable!

“The driver of the buffalo-cart that

brought me to the village, while going through a ravine, struck up ‘What a Friend we have in Jesus!’ in Greek, and when I asked him if Jesus was his friend, he pulled out of his bosom a copy of the whole Bible; and yet the teacher of this people is a farmer and the preacher is a shepherd. While there I examined for the communion four men and ten women; among them was a tall man who had been the terror of the village; he was a thief, a drunkard, and a cruel husband; he would tie his poor wife’s hands, and then beat her unmercifully. Yet that little woman became converted, and through faith brought her wild husband to Christ. Both of these united with church on that day. It was really touching to see these fourteen persons stand up, husbands, wives, mothers, fathers, and daughters, testifying for Christ before the whole village. I was reminded of Daniel 3: 17, 18.”

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#### Central Turkey Mission.

##### AINTAB STATION. — THE COLLEGE.

THE report of the Aintab station for 1887 says:—

“The marked features of the year have been the great financial depression and utter lack of business, resulting from the unsettled political condition, the Adana famine, and the ravages of the locusts in the eastern part of our field. As a consequence, many of our churches have not been able to keep up their church dues. Coöperation methods have continued with the same success noted in former years.”

The Central Turkey College at Aintab reports through Dr. Trowbridge a decrease in the number of students:—

“This is due mainly to the stagnation of business, many parents having been obliged to take their sons from college that they might help to earn a support for their families.” A total of 78 students is reported, of whom 18 were in the preparatory department, 53 in the college proper, and 7 in the medical department. Grateful mention is made of the coming of Mr. Fuller from Constantinople, and it is said that the college could not have



gone on through the year without his assistance. The financial resources of the medical department and the hospital were so small that Dr. and Mrs. Shepard felt constrained to go to Aleppo in the hope of securing an increase of funds by their medical practice. Those on the ground feel that it is very important to sustain this department of the college. A contribution in aid of the hospital was made in January by the native communities amounting to over \$800, and several prominent Moslems contributed to this fund.

“The senior class of this year has been one of high character, and their example has given a healthy tone to the whole college. The exercises at daily prayers, the weekly prayer-meetings, the monthly sermons, and the constant efforts of the members of the Y. M. C. A. have all indicated a bright and healthy state of religious feeling in the college.”

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#### *Eastern Turkey Mission.*

##### HARPOOT STATION.

THE thirty-first annual report of this station, prepared by Mr. Barton, alludes to some discouragements, among which are noticed wine-drinking, the lack of a revival spirit, and the poverty of the people. Despite this growing poverty, the contributions of the people show an increase from year to year that is truly remarkable. The report says:—

“We are often astonished at the readiness with which these people give. For every dollar the Board contributed for direct religious and educational work in this field, the people put with that dollar, for the same object, \$2.27. If we include in our calculation the \$3,287 paid to the college, and for board of pupils in Harpoot, this \$2.27 becomes \$3.58, and the average for every Protestant soul, male and female, old and young, becomes \$1.05, or for each church member, \$5.80. I believe that these figures are below rather than above the actual facts.”

On any fair comparison of the average value of a day's labor in Harpoot and in this country, the sum last mentioned would be equivalent to about \$60 for

each church member. Some of the people confess that they have sometimes gone to bed hungry in order that they might make their contributions. The whole number of native laborers employed at Harpoot and in the 55 out-stations occupied during the year is 156, of whom more than one half are teachers. Yet the demand, especially for preachers, is much beyond the supply. There is a special call for men to preach and teach at the same time; and several of the unsupplied places are ready to pay the chief part of the salary. One hundred and twenty-five have been added to the twenty-four churches during the year, making the membership at the beginning of the year 1,675. The interest in education has a steady growth. It is no longer necessary to stimulate it, but only to direct it. The report says:—

“A large proportion of the four thousand pupils under instruction are from the Old Church, and nearly every one of them pays a good sum for tuition, and uses the books which we recommend. We sent an inexperienced teacher to a village this winter, where we supposed he would have about 50 scholars. His second monthly report showed an attendance of 108, three fourths of whom are Armenians. We opened a new work in a distant ward in the city of Malatia. One of our last theological graduates went there to do missionary work and open a school. Mr. Browne visited the school this spring and found 105 scholars in attendance, all Armenians. He tried to have a meeting in the hired schoolroom, but such a crowd came that they were obliged to adjourn to a neighboring orchard.”

Reference is made to the Bible readers, who have five hundred adults under instruction. Three Baptist congregations have been organized from congregations previously existing, and which have thereby been weakened.

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#### *Shansi Mission.*

##### FENCHOW-FU. — IDOLS DESTROYED.

MR. THOMPSON, writing April 3, says: “This city has a population of about

80,000, and the people appear to be well disposed towards the gospel. We get very good audiences every Sunday. Mrs. Stimson is very active doing missionary work among the women, with whom she is justly popular. Upwards of two hundred women have called upon her since Chinese New Year — less than two months. This number does not include those who have come into the Sunday services. It is an interesting feature in the work at this station that the public worship is generally attended by a number of women, many of whom are from well-to-do families. Not a few of their homes are now accessible to Christian endeavor; and this is altogether due to the blessing of God upon the consecrated and untiring efforts put forth by Mrs. Stimson.

“Mr. Stimson’s labors of the past few years in this neighborhood are now beginning to bear fruit. For some time past one whole family, consisting of father and mother and one son, have professed to be interested in the doctrine, and recently they requested baptism. We examined them thoroughly to find if they were sincere, and the result was in every way satisfactory. At last we determined to require that they should bring forth their idols and destroy them in our presence. Accordingly, one day last week, Mr. and Mrs. Stimson and I, together with a native Christian, went to the house hoping to see the images demolished then and there. But it was not to be that day; for while the father and son would have yielded, the old lady stoutly protested that she could not consent to such a proceeding. They said they did not worship these gods; but, on the other hand, they would not have them destroyed. They wished to present them to their relatives or to the temple. Mr. Stimson explained that that would not be satisfactory; that if

they believed in the true God themselves, it would not be right to give the idols to others to be worshiped. Then we came away and that day made their case a subject of special prayer.

“The next morning, immediately after breakfast, the son came with a beaming countenance to inform us of their determination to comply with our wish and to invite us to witness the scene. We all went again, taking another interested Chinaman along with us. On arriving at the house we learned that the woman had gone off the previous evening, leaving the other two to look after themselves; but as every Chinaman is a practical housekeeper in his way, this did not inconvenience them much. Mr. Hsü himself began the work of destruction, saying as he did so, that the wife did not rule in his house. Three of the idols were of brass and three of clay, and these were so broken that no two of the pieces could be put together again. Three valuable tablets were first split into pieces and then burned, along with two paper gods that had been worshiped for a long time. The burning was done in the court before the front door. Only one or two outsiders had the courage to witness the spectacle. All the neighbors kept religiously within doors. Still we could not but feel that that burning, with the destruction of the images, was the best sermon that has ever been preached in Fenchow-fu. It has greatly cheered our hearts. God has said, ‘The idols shall be utterly abolished’; and now that we are beginning to witness the fulfilment of that promise, we thank him and take courage. There was a full chapel on Sunday to witness the baptisms. Mr. Hsü testified before them all that he had destroyed his idols and was now worshiping the true and living God. Let me ask prayer for him and for the others who were received, that they may have grace to stand.”

## Notes from the Wide Field.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THIS society has issued during the last year the largest number of copies of the Scriptures of any year within its history, reaching a total, of Bibles, Testaments, and portions, of 4,206,032 copies. Between four and five thousand copies of the Gospels and Psalms were distributed to the exiles on their way to Siberia. In southern Russia there is a slight decrease in circulation, while in Turkey, in spite of jealousies and opposition, the sales have more than doubled. Between three and four thousand copies were distributed among the pilgrims to Jerusalem. In Japan the sales by colporters have nearly quadrupled; in South Africa the sales have increased seventy per cent. The total receipts of the society were \$1,251,910, which is an advance over the preceding year, owing chiefly to large legacies.

### AFRICA.

THE GABOON MISSION.—The *Société des Missions Evangéliques* has recently secured and sent out four French missionary teachers as aids to the American Presbyterian Mission at the Gaboon. This mission, founded by the American Board in 1842, and adopted by the Presbyterian Board at the time of the separation of the two Boards in 1871, has now six stations: Benita, at the coast; Alongo, upon the island of Corisco; Baraka, or Glars, upon the equator; Angoma, upon the Gaboon River, and Kangwe, on the river Ogowe. The French teachers have received a hearty welcome from the French authorities of the country as well as from the American missionaries, who express their gratitude to the *Société des Missions* for their fraternal kindness and assistance. It has become an absolute necessity that the French language should be used in the mission schools.

THE BASUTOS.—The *Journal des Missions* continues to give cheering accounts of new life in the Basuto churches of South Africa, and of converts from paganism. The June number reports 69 persons as having “received baptism or confirmation” at the station of Thabana-Morena; 57 infants of Christian parents had been baptized, and there were 163 attendants at day and evening schools. This station has ten out-stations. M. François Maeder, for fifty years a faithful assistant missionary among the Basutos, has recently died.

THE NEW MAHDI.—We learn through the columns of *L’Afrique Explorée et Civilisée* that Caliph Abdoullah, the successor of the Mahdi, has addressed a manifesto to the people of the Soudan. He speaks as follows: “You know that the Turks (sultans, khedives), to whom belonged the caliphate of the country, have strayed from the right paths and have denied their faith in yielding their authority to the infidels and delivering up Mohammedan interests to those dogs who have since governed the Mussulman country according to their satanic laws and regulations. The Mahdi Aleih-el-Salam addressed to you many decrees and commands bearing his sacred seal, by which he bound you to break all bonds and relations with these infidels, Turkish or others. Although the infidels have much improved enginery and legions of men, yet God will give the victory not to them, but to us, the faithful followers of the Prophet and the Madhi. Sell everything. Prepare yourselves for the holy war, for the holy precept of the Koran which says, ‘The more you die the more alive you will be,’ is very true. Then the Prophet and the Mahdi will come to the gate of Paradise to receive you with



open arms, saying, 'Enter, my children, all you who have fought for my holy cause, who have sacrificed everything, even your life, enter to receive your eternal recompense.' On receiving my command, gather yourselves together for the holy war, and obey blindly those who call you in my name. Do not forget that death can come only by the ordering of God, that your days are numbered. You will die fighting for the sacred cause of religion, and you will be true martyrs. Fly the country of the infidels and come *en masse* among your brothers, the believers. For it is time. If you remain among the infidels you will be their victims, as your brothers were in the last campaigns of the Soudan. Those who listened to their advice and trusted to the strength of their arms were severely punished. Fire decimated their corps and reduced them to ashes. Let them serve you as a warning for the future."

It does not appear what effect this proclamation has had upon the people of the Soudan.

THE UPPER CONGO.—The *Regions Beyond* gives the last news received from Messrs. Graham, Brook, Banks, and Murphy, who went out from the East London Institute for Home and Foreign Missions. They had reached the Equator Station on the Congo, from which they intended to go up the Mobangi River, the northern affluent of the Congo, as far as possible, in order to reach the station of Ali-Kobo, where they propose to establish themselves.

DEATH OF BISHOP PARKER.—The English Church Missionary Society has received letters from Central Africa giving particulars relating to the death of Rev. J. Blackburn and Bishop Parker. Mr. Blackburn died of fever on March 12, while Bishop Parker died just a fortnight later, on March 26, having been sick only one day. His associates speak in the warmest terms of their bishop, affirming that it would not have been possible to find a man more admirably suited for the service to which he was called in Africa. The loss to missions by these deaths is very great.

#### POLYNESIA.

THE SAMOAN ISLANDS.—At the recent anniversary of the London Missionary Society, Albert Spicer, the treasurer of the Society, reported upon a recent personal inspection by himself and others, of the work of the Society in the Samoan group. Four of the eight islands within the group are occupied by the London Society's missionaries. The population consists of about thirty-five thousand people, scattered in villages of from twenty to fifty houses each. A very large proportion of these people were seen by Mr. Spicer, and he gives an encouraging report as to their character and bearing. They build their own chapels and support their own pastors, free of cost to the missionary society. They know and love their Bibles. Mr. Spicer says:—

"I would guarantee to take the first twenty men, women, and children that I should meet with in Samoa, and I would back them in Bible knowledge against any twenty I should meet with in this country."

The training institution at Maloa has educated one hundred and eighty native pastors who are now at work in Samoa, besides many missionaries who have gone to New Guinea and other sections of Polynesia. These preachers hold out with remarkable firmness, it being a rare thing to hear of a serious failure in character.

MARÉ.—We have before reported the expulsion from this island by the French authorities of the Rev. J. Jones, missionary of the London Society. The British government has now taken cognizance of the matter, and Lord Salisbury has received a deputation from the London Missionary Society and has promised to make representations to the French government. At the recent anniversary meeting in London, Mr. Jones gave an interesting account of his experience from the time he landed on Maré,

thirty-four years ago, when the bulk of the people were cannibals and savages of the fiercest kind. At that time there was light on one little spot only, and the tribes round about determined to put out that light. The chief sent a message to Mr. Jones that he would come and cook him and his wife in his furnace, but that he would not take so much pains with his children, and would roast them in the fire as he did his yams. For a long while Mr. Jones lived in constant apprehension of an attack, and in readiness to embark in boats should an assault be made. At one time five people were killed within sight of his premises. Subsequently the chief who had threatened their lives became a Christian, and was one of Mr. Jones's best friends. From among this people have come many faithful missionaries to other tribes. They seem ready to go anywhere and preach the gospel. It was a custom when men were needed, after the ordinance of the Lord's Supper was observed and while the people were still surrounding the table, to call for volunteers who would go to the heathen tribes, and Mr. Jones says there always came a response. "Never do I remember the time when we had not men sufficient to go to these tribes." And so this island has furnished missionaries for the New Hebrides, New Guinea, and Bishop Selwyn of Melanesia has found faithful assistants from among these men who were once such fierce cannibals.

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## Miscellany.

### THE GREAT DUTY OF THE CHURCH.

THE Committee on Systematic Beneficence appointed by the Presbyterian General Assembly sends the following to *The Church at Home and Abroad*:—

"The oldtime method of a collection, picking up what is carelessly dropped in the box, will no longer serve the purpose. A dollar means much less to the giver to-day than it once did, and on the other hand it is worth more to send the gospel. The people are to give dollars where now they give pennies. God has given us the ability. It involves in many cases less self-denial to give a dollar than a generation ago it did to give a penny. The duty of giving is the great duty, because it is the great need, of the Church. It is not something that if we are very good we may properly expect will be done. It is duty. Every man *ought* to give. It is an appeal to the conscience, not the heart. Love to the Lord will make it easy and delightful; but every Christian is bound to ask and answer the question, How much ought I to give? What is my duty? He who goes to the Word of God will find that every man's duty is at least one tenth, and more as God prospers him."

### BIBLIOGRAPHY.

*Tropical Africa.* By Henry Drummond. New York: Scribner & Welford. pp. 228.

This volume by Professor Drummond will greatly interest and instruct all classes of readers. It is not strictly a book of travels or a book of science, but in a charming style Professor Drummond details briefly what he saw in his excursion up the Zambesi, crossing Lake Nyasa to the high plateau between Nyasa and Tanganyika. The book is as readable as a romance, yet there is nothing sensational about it. Professor Drummond evidently believes in the African and in the possibilities of a great development within the bounds of the Great Continent. The chapters on the white ant and mimicry are capital illustrations of the treatment of scientific subjects in a popular manner. This is altogether a charming book, and its six colored maps of Central and Southern Africa are worth more than the price of the volume.

*Cena Duse. Kazani a Jine Reci.* By Rev. Albert Warren Clark.

This is a volume of sermons in Bohemian delivered in Prague, Austria, and published at the request of many hearers.

It may be obtained through the American Tract Society in New York.

*Are Foreign Missions Doing any Good? An Enquiry into the Social Effects of Christian Missions.* London: Kegan Paul, Trench & Co., 1 Paternoster Square. 1887.

This little volume of only forty-eight pages seems to us the best thing of the kind which has been issued from the press. It is dedicated by permission to the Speaker of the British House of Commons, and contains the testimony of a large number of eminent authorities in reference to the social results produced in heathen lands through missionary enterprise. Evidence is given as to what has been accomplished among uncivilized races and among those who possess an ancient civilization, such as is found in India. After all the evidence that has been presented to the world bearing upon this matter, it would seem that no one could question the value of missions except those who are extraordinarily perverse or densely ignorant. But it must be admitted that in all our churches there are those, intelligent on most points, who are absolutely uninformed in regard to the work which missions have accomplished. Such ignorance is as culpable as it is deplorable. A half-hour spent in reading this admirable little book will show any reader that if he doubts whether foreign missions are doing any good he must question the testimony of a host of truthful, able, and

independent men who bear witness as to what they know of missionary operations in all parts of the world.

*Adeltha. A True Story of a Woman's Life and Work.* By Mrs. Elizabeth M. Rowland. Congregational Sunday-School and Publishing Society. Paper covers.

This is a striking story, evidently a true one, of a bright young woman who lived a consecrated life, as all ought to, but few do. She was one who on principle put on her brightest clothes when she tried to do anybody any good. Such a character is very winning, and the story may lead many into the Christian life who might stumble over a dogmatic treatise.

#### BOOKS RECEIVED.

*With Christ in the School of Prayer. Thoughts on our Training for the Ministry of Intercession.* By Rev. Andrew Murray. New York: A. D. F. Randolph & Co. Price, \$1.

*Christianity in the Daily Conduct of Life. Studies of Texts Relating to Principles of the Christian Character.* New York: Thomas Whittaker, 2 & 3 Bible House. Price, \$1.50.

*The Social Influence of Christianity. With Special Reference to Contemporary Problems.* By David J. Hill, LL.D., President of Bucknell University. *The Newton Lectures for 1887.* Boston: Silver, Burdett & Co., 50 Bromfield Street. 1888.

*Summer Assembly Days; or, What was Seen, Heard, and Felt at the Nebraska Chautauqua.* By Anna E. Hahn. With an Introduction by Rev. A. E. Dunning, D.D. Boston and Chicago: Congregational Sunday-School and Publishing Society. pp. 245. Price, \$1.

*Stubble or Wheat? A Story of More Lives than One.* By S. Bayard Dod. New York: A. D. F. Randolph & Co. Price, \$1.25.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For the missionaries and native Christian laborers in Micronesia, and for the *Morning Star* and those on board of her as she commences her fourth annual voyage: that these messengers of love may be prospered on their way and in their work; that wars may cease on these islands; that the counsels of Christian teachers may be heard and obeyed; that those who have confessed Christ may be kept steadfast to the faith; that new enterprises may be prospered, and that the year among all these islands may be marked by genuine revivals of religion.

### DEPARTURES.

June 19. From San Francisco, Miss Alice C. Little, for Kusaie, Micronesia, via Honolulu.

July 1. From San Francisco, Rev. Alfred Snelling, for Ruk, Micronesia, via Honolulu.

Miss Sarah Bell, a graduate of Oberlin, after spending a few months with kindred in Great Britain, sailed from London June 23 with Mr. and Mrs. Woodside, to join the West Central African Mission.



## ARRIVALS IN THE UNITED STATES.

- June 29. At New York, Miss Grace N. Kimball, of the Eastern Turkey Mission.  
 July 1. At Boston, Rev. H. D. Goodenough and family, of the Zulu Mission.  
 July 1. At New York, Mr. F. A. Walter and wife, of the West Central African Mission.  
 July 6. At New York, Rev. David Rood and wife, of the Zulu Mission.  
 July 7. At New York, Mr. W. W. Peet and wife, of the Western Turkey Mission, and Rev. Robert Chambers and wife, of the Eastern Turkey Mission.

## DEATH.

- June 18. At Philadelphia, Pa., Rev. T. L. Byington, D.D., of the European Turkey Mission.  
 (See page 342.)

## MARRIAGES.

- June 21. At Niigata, Northern Japan, Rev. Doremus Scudder, M.D., to Mrs. Eliza C. Kendall.  
 June 23. At Smyrna, Turkey, Rev. James P. McNaughton, to Miss Rebecca G. Jillson.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from the General Missionary Conference. (Pages 334-342.)
  2. Idols destroyed in China. (Page 355.)
  3. Missionary work in the Island of Kiushiu (pronounced *keu-sheu*). (Page 344.)
  4. Reports from Ponape, Micronesia. (Page 347.)
  5. Reports from the Marshall and Gilbert Islands. (Pages 348, 349.)
  6. A new church in Mexico. (Page 350.)
  7. Revival among the Greeks in Western Turkey. (Page 353.)
  8. Report from Harpoot Station, Eastern Turkey. (Page 355.)
  9. An appeal from Japan. (Page 333.)
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## Donations Received in June.

### MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch. and so.	88 53
Falmouth, 2d Cong. ch. and so.	5 00
Gorham, Cong. ch. and so.	70 22
Lewiston, Pine-st. Cong. ch. and so.	35 00—198 75
Hancock county.	
Castine, Rev. A. E. Ives,	5 00
Kennebec county.	
Benton, Cong. ch. and so.	6 67
Winslow, Cong. ch. and so.	14 20—20 87
Oxford county.	
Bethel, 1st Cong. ch. and so	15 42
Penobscot county	
Bangor, Cent. Cong. ch. and so	100 00
Waldo county	
Camden, Elm-st. Cong. ch. and so.	18 50
York county.	
Eliot, 1st Cong. ch. and so.	6 20
—, Mrs. Mary H. Campbell,	15 00
	379 74
<i>Legacies.</i> — Calais, Ann McCullough,	
by Archibald Halliday, Ex'r,	6,000 00
	6,379 74

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Gilsun, Cong. ch. and so.	12 00
Coös county.	
Hazen's Mills, A friend,	10 00
Grafton county.	
Barnstead, 1st Cong. ch. and so.	
toward Mr. Allchin's loss,	6 84
Danbury, Rev. W. W. Dow,	5 00
Haverhill, Cong. ch. and so.	20 25
Lisbon, 1st Cong. ch. and so.	6 84
Littleton, Cong. ch. and so.	16 34—55 27

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Mason, Cong. ch.	6 00
Milford, A friend, for Smyrna, to const. Mrs. MARY J. SAWIN, H. M., and Mrs. AMANDA B. RUSSELL, H. M.	200 00
Mont Vernon, J. A. Starrett,	5 00
Pelham, A friend,	5 00—216 00
Merrimac county Aux. Society.	
Concord, A friend,	5 00
Henniker, Cong. ch. and so.	61 00
Webster, 1st Cong. ch. and so.	13 00—79 00
Rockingham county.	
Hampton, Cong. ch. and so.	8 21
Raymond, Mrs. Jas. T. Dudley,	4 00—12 21
Strafford county.	
Sanbornton, Cong. ch. and so.	12 00
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	12 00
	408 48
<i>Legacies.</i> — Amherst, Eli Sawtelle, by E. A. Sawtelle, Ex'r,	500 00
	908 48

### VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	18 55
Rupert, Cong. ch. and so.	37 75—56 30
Essex county	
Granby and Victory, Cong. ch. and so.	10 90
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburg, Cong. ch. and so.	37 00
Lamoille county.	
Morrisville, Cong. ch. and so.	20 00
Orange county.	
Fairlee, A friend,	5 00
No. Thetford, K.	3 00
Tunbridge, Cong. ch. and so.	10 00—13 00

Rutland county.	
Fair Haven, Cong. ch. and so.	13 58
Washington county Aux. Soc. G. W. Scott, Tr.	
Barre, Cong. ch. and so.	31 45
Montpelier, Bethany Cong. ch. and so.	63 42
Waterbury, Cong. ch. and so.	6 50—101 37
Windham county Aux. Society.	
Brattleboro, Centre ch., m. c.	36 81
West Brattleboro, Cong. ch. and so. (of wh. 30 for So. Africa),	40 24
Windham, Cong. ch. and so.	60 40—137 45
Windsor county.	
Norwich, A friend,	60
Quechee, Cong. ch. and so.	12 05—12 65
	407 25

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	118 00
Yarmouth, 1st Cong. ch. and so.	50 00—168 00
Berkshire county.	
Adams, Miss H. E. Smith, for Tungcho,	10 00
Hinsdale, Cong. ch. and so.	8 51
Mill River, Cong. ch. and so., 15, 28; M. R. Wilcox, 10,	25 28
Pittsfield, 1st Cong. ch., 75; Rev. and Mrs. Edw. Strong, 70; South Cong. ch. and so., 46, 10,	191 10
So. Egremont, A friend,	5 00
Southfield, Mrs. Edw. S. Canfield,	4 00—243 89
Bristol county.	
E. Taunton, Cong. ch. and so.	4 00
Taunton, Union ch., 15, 89; Lizzie E. Tucker, 2,	17 89—21 89
Brookfield Ass'n. William Hyde, Tr. Holland, Cong. ch. and so., 5; An invalid, 5,	10 00
No. Brookfield, 1st Cong. ch. and so., to const. Wm. H. HOLT, H. M.,	115 56
W. Brookfield, Cong. ch. and so.	28 50—154 06
Essex county.	
Andover, Teachers and pupils of Abbot Academy,	238 00
Ballard Vale, Cong. ch. and so.	5 00
Methuen, 1st Parish ch., m. c.	88 80
Salem, Crombie-st. ch.	107 00—438 80
Essex county, North.	
Bradford, Cong. ch. and so.	60 21
Essex county, South.	
Beverly, Dane-st. ch., m. c.	19 71
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
E. Hawley, Cong. ch. and so.	8 05
Northfield, Miss. Soc., for use of Gertrude Chandler and Fidelia Phelps,	50 00—58 05
Hampden county Aux. Society. Chas. Marsh, Tr.	
Monson, Cong. ch. and so.	34 07
So. Hadley Falls, Cong. ch. and so.	36 00
Springfield, Memorial ch.	100 00
Westfield, Second ch.	25 00—195 07
Hampshire co. Aux. Society.	
Amherst, 2d Cong. ch. and so., 8, 65; R. A. Lester, 50,	58 65
Chesterfield, Cong. ch. and so., add'l,	5 00
Enfield, Cong. ch. and so.	50 00
Hatfield, Cong. ch. and so.	62 79
Haydenville, Cong. ch. and so.	15 00
Huntington, 1st Cong. ch. and so.	4 25
Worthington, O. H. Buck,	50 00—245 69
Middlesex county.	
Auburndale, S., extra, to const. ANNE C. STRONG and Mrs. ELLEN O. STRONG, H. M.	200 00
Cambridgeport, Little Pilgrims of Pilgrim ch., for wk. of Rev. J. K. Browne,	50 00
Concord, Trin. Cong. ch. and so.	29 89
Everett, Cong. ch. and so.	11 29
Lowell, Eliot ch., 62, 03; Pawtucket ch., 31, 45,	93 43
Malden, 1st Cong. ch. and so.	51 90
Melrose, Orth. Cong. ch. and so.	139 40

Newton, Eliot ch.	130 00
Newton Centre, Benj. W. Kingsbury,	50 00
No. Chelmsford, 2d Cong. ch. and so.	45 24
Reading, Cong. ch. and so.	10 00
Watertown, Phillips Cong. ch. and so.	110 41
Winchester, 1st Cong. ch. and so.	32 74—954 35
Middlesex Union.	
Dunstable, Cong. ch. and so.	31 59
Norfolk county.	
Braintree, 1st Cong. ch. and so.	10 65
Brookline, Harvard ch. and so.	222 39
Holbrook, Winthrop ch.	63 75
Hyde Park, Miss H. A. Perry,	50 00
Norwood, 1st Cong. ch., with other dona., to const. E. D. SMITH, W. A. WILLIAMSON, C. W. MORSE, and E. H. MORRILL, H. M.,	175 00
W. Medway, 3d Cong. ch. and so. with other dona., to const. Mrs. OLIVE M. HAZELTINE, H. M.	80 00—601 79
Old Colony Auxiliary.	
Acushnet, 1st Cong. ch. and so.	54 89
Plymouth county.	
Bridgewater, Central Sq. ch.	50 55
Brockton, Porter Evangelical ch.	242 57
E. Bridgewater, Union Cong. ch. and so.	10 75—303 87
Suffolk county.	
Boston, Union ch., 154, 98; 1st ch. (Charlestown), 102, 50; So. Ev. ch. (W. Roxbury), 46, 38; Village ch. (Dorchester), 5; Eliot ch., A friend, 5,	313 86
Worcester county, North.	
Winchendon, No. Cong. ch. and so., to const. FRANCIS ROBERTSON HATHAWAY, H. M.	118 41
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, C. L. Swan,	100 00
W. Boylston, Chas. T. White,	5 00
Worcester, Piedmont ch., 40; Salem-st. ch., 25; Union ch., 182, 90,	247 90—352 90

Legacies. — Oxford, Mrs. Mary DeWitt, by Charles A. Angell, Ex'r,	4,337 03
	506 00
	4,843 03

## RHODE ISLAND.

Pawtucket, Cong. ch. and so.	203 83
Peace Dale, Cong. ch. and so.	18 74
Providence, Hamilton S. Conant, for Shansi printing-press type, through Mrs. J. G. Stimson, Norwich, Vt., 10; Nancy Marsh, for Bihé, W. C. Africa, 3,	13 00
	235 57
Legacies. — Providence, Anthony B. Arnold, by John H. Cheever, Ex'r,	1,805 00
	2,040 57

## CONNECTICUT.

Fairfield county.	
Black Rock, Cong. ch. and so.	79 50
Bridgeport, Park-st. Cong. ch. and so.	43 77
Easton, Cong. ch. and so.	13 00
Greenwich, 2d Cong. ch. and so.	18 97
Saugatuck, Cong. ch. and so.	12 87
So. Norwalk, Cong. ch. and so. (of wh. \$35 from Jacob M. Layton), with other dona., to const. NELSON DICKERMAN, H. M.	91 19
Southport, A friend, for native preacher in Bohemia,	50 00
Trumbull, Cong. ch. and so.	9 37—318 67
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	30 17
Granby, 1st Cong. ch. and so.	9 00

Hartford, "Mrs. L. C. D."	75 00	
Manchester, 1st Cong. ch. and so., to const. EMMA K. ELDRIDGE, H. M.	100 00	
Poquonock, Cong. ch. and so.	47 20	—261 37
Litchfield co. G. M. Woodruff, Tr.		
Hartwinton, Cong. ch. and so.	24 40	
Thomaston, Cong. ch. and so.	14 01	
Torrington, 3d Cong. ch. and so.	45 76	
Winchester, Cong. ch. and so., 2.68;		
A friend of missions, 1,	3 68	—87 85
Middlesex co. E. C. Hungerford, Tr.		
Higginum, Cong. ch. and so.	20 00	
Middlefield, Cong. ch. and so.	40 52	—60 52
New Haven co. F. T. Jarman, Agent.		
East Haven, Cong. ch. and so.	20 90	
Madison, 1st Cong. ch. and so.	15 56	
Meriden, Center ch.	50 00	
Milford, 1st Cong. ch. and so.	200 00	
New Haven, Yale College ch., 287.02; Center ch., m. c., 15-15,		
No. Haven, E. Dickerman,	302 17	
New London co. L. A. Hyde and H. C. Learned, Trs.	2 00	—590 63
Greenville, Cong. ch. and so.	30 80	
New London, 1st ch. of Christ, m. c.	11 62	
Tolland co. E. C. Chapman, Tr.		
Talcottville, Cong. ch. and so.	265 03	
		307 45
		1,626 49

NEW YORK.

Albany, 1st Cong. ch. and so.	200 00	
Brooklyn, Clinton-ave. Cong. ch. (of wh. from W. H. Nichols, 250; G. H. Nichols, 250; H. M. Remington, 200), 2,030; So. Cong. ch. and so., 50; Central Cong. ch. add'l, to const. CHESTER H. POND, H. M., 100; Stuyvesant ch., 5.14,	2,185 14	
Eaton, Cong. ch. and so.	19 00	
Miller's Place, Mount Sinai ch.	7 13	
New Lebanon, A friend,	5 00	
New York, Madison-ave. Reformed ch., 700; H. E. Parkhurst, for evang. work in Sendai, 100; Pilgrim ch. add'l (of wh. from two friends, 10; two friends, 10), 126.05, to const. SAYRES HADLEY, H. M.; Chas. Dana, 105; Broadway Tabernacle ch., 5,	1,036 05	
Smyrna, Friends, for cottage, Marsovan,	30 00	
Walton, 1st Cong. ch. and so., to const. Rev. GRANVILLE W. NIMS, H. M.	100 32	
	100 00	—3,682 64

Legacies. — Gouverneur, Mrs. Janet Ormiston, by T. A. Trumbull, Ex'r,	126 66	
	3,809 30	

PENNSYLVANIA.

Harrisburg, Annie E. White,	1 00	
Jeffersonville, Mr. and Mrs. Francis Whiting,	50 00	
Pottersville, Cong. ch.	7 87	—58 87
Legacies. — Philadelphia, Mrs. Eliza H. Pratt, by J. McG. Gibbs, Adm'r, less tax,	475 00	
	533 87	

NEW JERSEY.

Newark, 1st Cong. ch.	30 00	
Plainfield, Mrs. S. F. Johnson,	10 00	—40 00

MARYLAND.

Baltimore, "1st Cong. ch. in part,"	50 00	
Frostburg, Cong. ch.	2 70	—52 70

VIRGINIA.

Herndon, Cong. ch.	4 60	
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DISTRICT OF COLUMBIA.

Washington, Tabernacle ch., 3; Prof. Geo. J. Cummings, 20,	23 00	
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ALABAMA.

Talladega, Cong. Sab. sch., for Smyrna, 14.30; Rev. and Mrs. H. S. DeForest, to const. READING ROOM, FOSTER HALL, TALLADEGA COLLEGE, H. M., 100,	114 30	
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TENNESSEE.

Nashville, Miss. Soc. Fisk Univ.	11 30	
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TEXAS.

Palestine, Cong. ch.	24 00	
Shafer, Emily Noyes,	5 00	—29 00

OHIO.

Cleveland, Jennings-ave. Cong. ch., 25; "In memory of H. B. F. and J. M. F.," 50,	75 00	
Cincinnati, Central Cong. ch., 163.81; Columbia Cong. ch., 15; Walnut Hills Cong. ch., 90.74,	269 55	
Geneva, Cong. Sab. sch., for Sabbath-school Room, Samokov,	5 00	
Hudson, Cong. ch.	11 00	
Mantua, Cong. ch.	5 69	
Medina, Cong. ch., to const. GAYLORD THOMSON, H. M.	101 38	
Mt. Vernon, Cong. ch.	50 00	
Oberlin, J. L. Burrell, 500; Young Women's Prayer-meeting, for school-room, Samokov, 8.65,	508 65	
Painesville, A friend, from tithes,	30 00	
Pomeroy, Welsh Cong. ch.	4 22	
Radnor, Welsh Cong. ch.	4 80	
Rootstown, Cong. ch.	29 10	
Sandusky, 1st Cong. ch.	12 90	
Toledo, 1st Cong. ch.	90 00	—1,197 29

INDIANA.

Ft. Wayne, Plymouth Cong. ch.	7 00	
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ILLINOIS.

Amboy, Cong. ch., to const. Rev. NICHOLAS T. EDWARDS, H. M.	70 00	
Bartlett, Cong. ch.	20 68	
Blue Island, Cong. ch.	5 50	
Champaign, Coral Workers, for school-room, Samokov,	5 00	
Chicago, Kenwood Ev. ch., 296.91; South Cong. ch., 250; 1st Cong. ch., 47.45; Lincoln Park Cong. ch., 25.06; U. P. Cong. ch., m. c., 6.57,	625 99	
Crescent City, Centennial School House Miss.	2 00	
Earlville, "J. A. D."	50 00	
Joy Prairie, Cong. ch. with other dona. to const. JAMES W. TUPPER, H. M.	87 36	
La Prairie Center, A friend,	20 00	
Malden, Cong. ch.	5 20	
Milburn, Cong. ch.	10 00	
Plainfield, Cong. ch.	8 00	
Princeton, Cong. ch.	24 00	
Ravenswood, R. J. Bennett,	100 00	
Ridge Prairie, And. Kern,	4 50	
—, Friends,	5 00	—1,043 23

MISSOURI.

La Grange, Cong. Ch.	1 00	
Windsor, Cong. ch.	6 05	—7 05

MICHIGAN.

Detroit, Ft. Wayne Cong. ch.	13 25	
Grand Blanc, Cong. ch.	22 00	
Lake Linden, Cong. ch.	45 10	
Ludington, Cong. ch.	26 00	
St. John's, Cong. ch.	24 31	
Waterliet, Plymouth Cong. ch.	10 00	
Wheatland, A member of Cong. ch.	5 00	—145 66

Legacies. — Detroit, Sarah F. Penfield, by DeWitt H. Taylor, Ex'r,	500 00	
	645 66	

WISCONSIN.

Beloit, 1st Cong. ch.	197 05	
Boscobel, Cong. ch.	25 22	
Ranney, G. H. Starr,	15 00	—237 27



## IOWA.

Algona, A. Zahlten,	12 00
Cedar Rapids, Rev. C. H. Morse,	2 00
Clay, Cong. ch.	16 00
Danville, Cong. ch.	11 00
Genoa Bluffs, Cong. ch.	5 34
Goldfield, C. Philbrook,	3 00
Grinnell, Cong. ch.	23 66
Lancing Ridge, Ger. Cong. ch.	3 70
Lewis, Cong. ch.	7 85
Red Oak, Cong. ch.	58 00
Rockwell, Rev. and Mrs. J. A. Anderson,	5 00
Sawyer, Francis Sawyer,	20 00
Storm Lake, 1st Cong. ch.	25 27
Waverly, Cong. ch.	8 00
Wayne, J. H. Martin,	5 00—205 82

## MINNESOTA.

Appleton, Cong. ch.	5 00
Excelsior, Cong. ch.	25 30
Fariabault, Cong. ch.	31 53
Minneapolis, Plymouth Cong. ch., 87.05; "For love of my girls here to the girls of Adana," 2; Park-ave. Cong. ch., 7.50,	96 55—158 38

## KANSAS.

Almena, Cong. ch.	2 00
Center Ridge, Cong. ch.	90
Osawatomie, Cong. ch.	11 00
Scatter Creek, Cong. ch.	2 57—16 47

## NEBRASKA.

Genoa, Cong. ch.	5 00
Pawnee City, Mrs. S. E. Hillis,	2 50—7 50

## CALIFORNIA.

Oakland, 1st ch., 169.24; A friend, 5,	174 24
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## OREGON.

Forest Grove, 1st Cong. ch.	8 30
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## DAKOTA TERRITORY.

Cummings, Cong. ch.	5 00
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## UTAH TERRITORY.

Coalville, Cong. ch.	10 00
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## WASHINGTON TERRITORY.

Walla Walla, Rev. Cushing Eells, to const. JAMES A. PERKINS, H. M.	100 00
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

Australia, Melbourne, "Tithes," (£3: 10),	16 80
Prussia, Breslau, Friends, thro' Pastor Becker, for Japan, add'l,	2 42—19 22

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, <i>Assistant Treasurer.</i>	
For several missions, in part,	8,488 92

FROM WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	2,000 00
For pupil, at Ponape,	16 80
For Miss Little's work,	5 00—2,021 80

## MISSION SCHOOL ENTERPRISE.

MAINE. — No. Waterford, Cong. Sab. sch.	2 00
NEW HAMPSHIRE. — Henniker, Cong. Sab. sch., 10; Mrs. Wallace and daughter, 5, for Dr. W. O. Ballantine's school in Rahuri,	15 00
VERMONT. — Windham, Banks Fund,	1 00
MASSACHUSETTS. — Boxboro, Y. P. S. C. E., 10; E. Granville, Y. P. S. C. E., 3.50; Hyde Park, 1st Cong. Sab. sch., 7.20; Natick, Cong. Sab. sch., 10; Newtonville, Cong. Sab. sch., for Dr. W. O. Ballantine's school, 20; Springfield, Olivet ch., for school in Malatia, 30,	80 70
CONNECTICUT. — Kensington, Cong. Sab. sch., toward support of Mr. Spiridon in Marsh College, 50; Meriden, 1st Cong. Sab. sch., for "our girl in Turkey," 50,	100 00
NEW YORK. — Brooklyn, Stuyvesant Sab. sch., 5.10; do., Y. P. S. C. E., 14.76; Cambria Centre, Cong. Sab. sch., 15; James- town, 1st Cong. Sab. sch., 21.99; New York, Olivet Sab. sch. Miss. Ass'n, for schools in Turkey, 50; Sherburne, 1st Cong. Sab. sch., 35.21; Syracuse, Plymouth ch., Y. P. S., for Miss Cole's use, 25,	167 06
KENTUCKY. — Lexington, Normal Inst. Sab. sch.	7 05
ALABAMA. — Mobile, Emson For. Miss. Band, for use of Gertrude Wychoff,	7 50
TENNESSEE. — Memphis, 2d Cong. Sab. sch.	8 50
OHIO. — Brunswick, Cong. Sab. sch.	4 00
MICHIGAN. — Manistee, Y. P. S. C. E., 5; New Haven, Cong. Sab. sch., 4.50,	9 50
WISCONSIN. — Boscobel, Cong. Sab. sch.	1 08
MINNESOTA. — Appleton, Cong. Sab. sch. Miss. Band, 25c.; Grand Meadow, "The King's Messengers," 2,	2 25
IOWA. — Charles City, Y. P. S. C. E., for Harpoot, 5; Clay, Cong. Sab. sch., 1.50,	6 50
OREGON. — Portland, Helping Hand Soc., for Miss Hooper's Kindergarten work,	41 50
KANSAS. — Mount Vernon, Cong. Sab. sch., 1.30; Wakefield, Cong. Bible School, for little Hindu girl, 14.70,	16 00
ARKANSAS. — Little Rock, Cong. Sab. sch.	5 93
	475 57

## CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Searsport, Cong. Sab. sch.	1 50
NEW HAMPSHIRE. — Amherst, E. D. Boyl- ston, for colporter on Ponape, to const. Mrs. ABBY F. DODGE, H. M.	100 00
MASSACHUSETTS. — Gt. Barrington, Cong. Sab. sch., 17.95; So. Hadley Falls, Cong. Sab. sch., 20.18; Westfield, 2d Cong. Sab. sch., 15.42; Boston, "A." for salary of Miss Little, 25,	78 55
CONNECTICUT. — Hartford, Windsor-ave. Sab. sch., 7.50; Middletown, 1st Cong. Sab. sch., 25.84; Torrington, 3d Cong. Sab. sch., 26.82,	60 16
NEW YORK. — Norwich, Cong. Sab. sch., Prim. Dept., 10; Patchogue, Cong. ch. Willing Workers, 12,	22 00
PENNSYLVANIA. — Braddock, T. Addenbrook and children,	5 70
OHIO. — Saybrook, Mission Band,	5 00
ILLINOIS. — Chicago, 1st Cong. Sab. sch., 48.02; Joy Prairie, Cong. Sab. sch., 10.38,	58 40
MISSOURI. — St. Louis, Ply. ch., toward sup- port of Mr. Snelling, 80; 3d Cong. Ch. Miss. Band, 10,	90 00
IOWA. — Farragut, Cong. Sab. sch., 10; Du- rant, Friends, 2.50,	12 50
MINNESOTA. — Plainview, Cong. ch.	4 23
SANDWICH ISLANDS. — Honolulu, W. B. M., for salary of Miss A. A. Palmer,	300 00
	738 04

## CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

(Previously acknowledged in *Herald* for November, 1887, \$1,115.09.)

MASSACHUSETTS.—Springfield, Thank-offering,	5 00
NEW YORK.—Dansville, Friends in Sanitorium, 20; New York, Two friends, special, 20; Riverhead, La. F. Miss. Soc's. of Cong. ch., 10; Sing Sing, Mission Circle of Ossining Inst., by Rev. C. D. Rice, 10,	60 00
OHIO.—East Liverpool, Mrs. H. D. Kitchel,	10 00
<i>The following for Industrial Department:—</i>	
NEW YORK.—Avoca, Mrs. E. F. Smith, 5; Cortland, Presb. friends, 100,	105 00

PENNSYLVANIA.—Towanda, Miss. Soc. Presb. ch.	10 00
NEW JERSEY.—Elizabeth, Mrs. Hastings,	5 00
ILLINOIS.—Freeport, Birthday box, 1st Presb. ch.	45 00—240 00
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Donations received in June,	26,717 73
Legacies received in June,	9,912 66
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	36,630 39

Total from September 1, 1887, to June 30, 1888: Donations, \$307,694.88. Legacies, \$123,119.90—\$430,814.78.

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN CENTRAL TURKEY.

NEW HAMPSHIRE.	
Littleton, Two little girls,	1 00
Pelham, Dea. Gage and wife,	5 00
Portsmouth, A. R.	2 00—8 00
MASSACHUSETTS.	
Fitchburg, A lady, 2; Monson, Mrs. L. P. Peck, 5; Norfolk co., C. B., 10; B. C. M., 10; Pittsfield, 1st Cong. ch., 10; Westfield, Mary E. Rood, 2,	39 00
NEW YORK.	
Far Rockaway, Mrs. W. H. Brown, 25; West Farms, John Winsor, 1,	26 00
VIRGINIA.	
Greenville, Rev. James Murray,	15 00
ILLINOIS.	
Chicago, Swedish Christians in U. S., sent through John Martensen, pub'r	

of the "Chicago Bladet," 295.85 (in all 3,577.55); Streator, Woman's Miss. Soc., 5,	300 85
OHIO.	
Batesville, Mrs. A. H. Cowgill, 4; Tabor, Cong. ch., 1,	5 00
MICHIGAN.	
Benzonia, Cong. ch.	26 50
MINNESOTA.	
Fergus Falls, A friend,	5 00
CALIFORNIA.	
Sonora, Mrs. Van Winkle,	1 00
	<hr/>
Previously received,	426 35
	38,033 65
	<hr/>
	38,465 00

FOR SUFFERERS IN CHINA.

MASSACHUSETTS.

Boston, "Tithes," 3.50; A friend, 1,

4 50

BULGARIA.

Monastir, Girls' Missionary Society,

1 60

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6 10

Previously received,

195 12

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201 22

## DONATIONS FOR THE NEW BUILDING OF EUPHRATES COLLEGE.

Worcester, Mass., Hon. E. A. Goodnow,	1,000 00
Cedar Rapids, Iowa, Mrs. L. B. Stevens,	100 00
	<hr/>
	1,100 00
Still needed,	3,900 00

C. H. WHEELER,

AUBURNDALE, Mass., July 10, 1883.

ARTHUR W. TUFTS, *Treasurer*,

No. 2343 Washington Street, BOSTON.

# FOR YOUNG PEOPLE.

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## HARPOOT: ITS PLAIN AND CASTLE.

BY REV. C. H. WHEELER, D.D., PRESIDENT OF EUPHRATES COLLEGE.

THE cut opposite shows a small part of the western ward of the city of Harpoot, Eastern Turkey. The entire upper tier of buildings, except the church in the front of the one at the left, belongs to Euphrates College, the primary grade of the male department of which is in the back part, the intermediate and high school in the two stories of the second building, and the college proper in the one with turreted corners. The central building is for the president and one of the lady principals, with room for the printing-press in the wing. The buildings at the right are occupied by the four grades of the female department. In front of these are missionary residences and our theological seminary, the large unfinished building two removes below the printing-room. The houses in this cut are nearly all occupied by Armenians, and those upon the castle-like height of the next cut mostly by Turks, as are most of those in the central part of the city. This occupation of choice locations by Moslems tells of the days of conquest in ages long past. The photograph of the first cut was taken from one of the high roofs seen in the second cut, and that of the second cut from a window of the president's house. The building with the cupola, seen in both cuts, is an Armenian church. The building with many chimneys, just beyond the church, is a Turkish *mekteb*, or school, and at the left of it a mosque, from whose minaret five times a day sounds forth the muezzin's cry: "God is great. There is no god but God, and Mohammed is the prophet of God." The few trees on the mission premises are kept alive during the long rainless season by water brought in tanned goatskins, in which also is brought most of the water for about six hundred people who occupy these premises. Strange as it may seem, at this height of nearly five thousand feet, a small aqueduct belonging to Turks passes just in the rear of the college buildings. Kind friends in this country have already given more than one half enough money to enable us to secure from this living, pure stream a full supply of water, which is much needed both upon the college and mission premises.

The mountain lake, spoken of in a previous article as resembling that of Galilee in size and surroundings, and differing from it only in having no outlet, and being hundreds of feet above the sea-level instead of below, lies between the two ranges of the Taurus, seen in the distance. It has no great fish to be caught with nets, but the abounding serpents catch the *hudoods*, as the



smallest fish are called, and sometimes after a meal they ascend trees for a siesta. Some years since I shot two of these serpents from a treetop, with their stomachs filled with small fish.

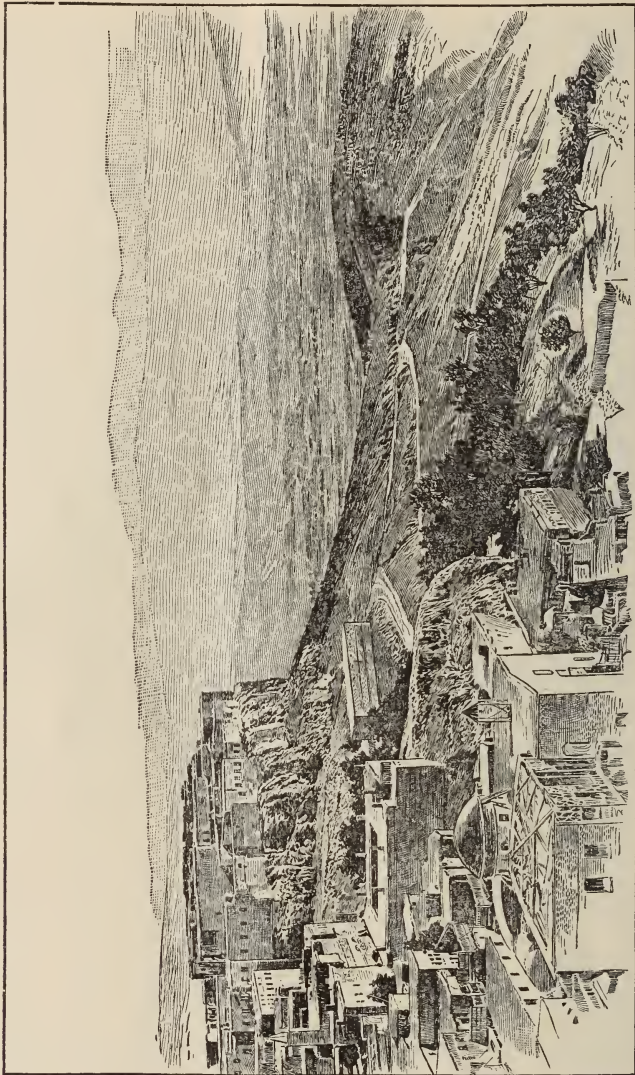
Our northern view is even more extended than that to the south. A little



EUPHRATES COLLEGE, HARPOOT.

missionary boy, years ago, tried to express his sense of its vastness by extending his hands in oratorical style and exclaiming, "Large — spready — camel!" Probably one fourth of our twenty-two thousand square miles of mission field is visible from our mountain height, a vast area over which the eye loves to wander, especially when spring paints in all their beauty of contrast the many-

colored landscapes, from the rugged and bald mountain-tops to the variegated beauty of the richly cultivated plains. Of the multiplied towns which fill the plain, some are Turkish, some Armenian, and some inhabited by both races. In twenty-two of these towns beneath our eye there are Protestant services and



HARPOOT PLAIN, FROM THE COLLEGE.

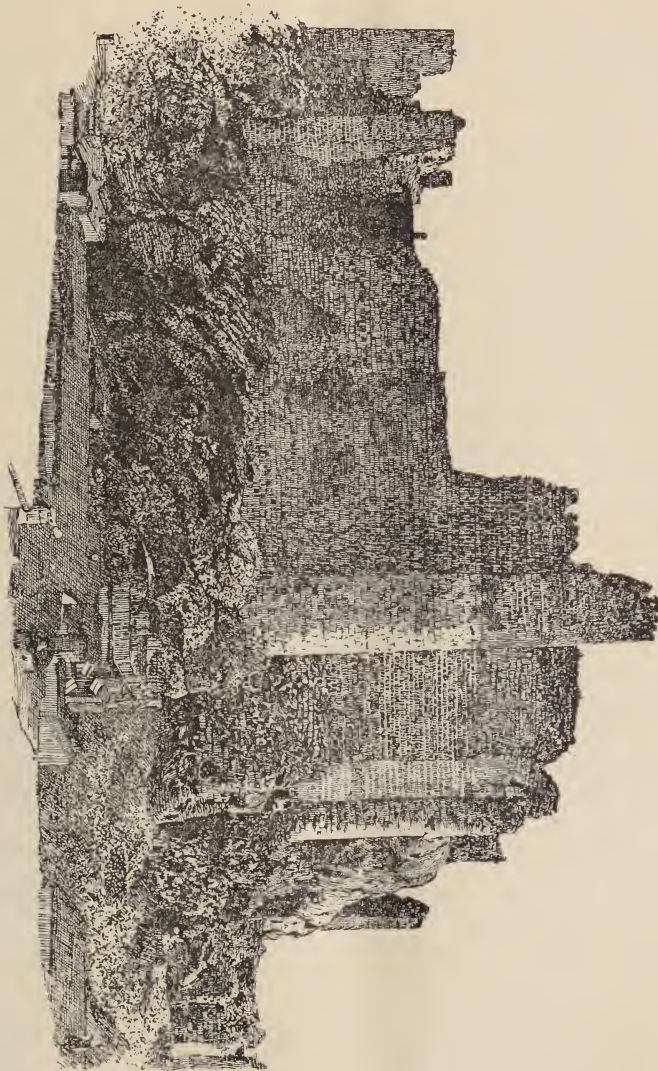
schools, and in all our field fifty-eight such places of worship, with congregations averaging 7,464, and seventy-one schools besides the college

But it is time that we turn to the third cut, a view of the ruins of our ancient castle, so ancient that its origin antedates historical records. Some think it was built by the Genoese, who may have had possession of it at some time. It is an interesting fact that a family in the city bear the surname *Genoese*,



just as one in a neighboring town are known as *Buloenk* (Buloians), in whose possession are the ruins of a building with stones recording its erection by *Corbulo*, one of Nero's generals. As appears in the cut, the castle stands on a foundation of solid rock. Our view is from the north. On the eastern and

HARPOOR CASTLE.



western sides are deep ravines, and on the south the rock forms a lofty precipice on the edge of which are erected the castle walls, to which a tragic interest is attached.

History tells us that in A.D. 1122 the crusaders Jocelyn of Courtnay, Count of Edessa (Oorfa), and Waleran, attacking the Emir Balak, were taken prisoners with their followers and imprisoned in this castle. Baldwin the Second, king of



Jerusalem, and his nephew, trying to avenge their coreligionists, were also captured, and imprisoned here. A company of Armenians from Oorfa, disguising themselves as monks, came to Harpoot, and seizing a favorable opportunity, slew the guards, set the prisoners free, and took possession of the castle, when Jocelyn hurried to Aleppo for help. But Balak, hearing of the mishap, hastened to Harpoot "with the speed of an eagle," says the historian, and having undermined one of the cliffs, took the castle and threw nearly all the prisoners, "sixty-five men and eighty beautiful ladies," over the precipice. King Baldwin was ransomed by his friends, but Waleran and his nephew were put to death.

The castle area, several acres in extent, is in possession of a poorer class of people, who have built their houses from its stones. It has but one entrance, by a covered way at the right, which is hardly discernible in the cut. Such a stronghold, even in its best condition, would be worse than useless as a defence in these modern days, for it is commanded from several neighboring heights ; but in those ancient times it was often a tower of strength to the inhabitants, who fled to it for refuge from the violence of the invader. In times of peril they appear to have concealed such valuables as they could not take with them in artificial caverns beneath their own homes. Modern changes frequently uncover such excavations very ingeniously concealed.

We may as well confess that the aim of all this picture-making and story-telling is to interest our young readers in the mission work which is going on in the district of Harpoot, and especially in Euphrates College and its branch schools, with their 4,201 pupils in 1887 (and more now), and in our Sabbath-schools, in which Mr. Browne writes that there are more than five thousand people, old and young. In some of these schools mothers with babes in their arms are pupils along with children of five years of age, all alike learning to read God's Word. Could we give to all our readers a really lifelike picture of the work that is going on, we are sure that you would give more and pray more to help carry it on. That the poor people are doing all they can, you shall see if you call at my room and at the office of the lady principals of the college on the days when we *sell*, not give away, tickets of admission, and see the yarn, cloth, stockings, milk, *madzoon* (soured milk), household trinkets and heirlooms, eggs and squawking hens, which the penniless mothers bring to pay for the books and bits of paper without which their children cannot enter the school. Very few of those who paid the \$9,712 contributed last year by the people of the Harpoot district, for evangelical and educational work, earn as much as twenty-five cents a day, most of them getting less than twenty cents, and that only during the warmer months of the year. So that their contributions are really equal to the \$100,000 in the United States. But after all they can do we need some of your help, especially in the form of scholarships. If those who give for this object through the American Board or the Woman's Board will write us at Harpoot, Turkey in Asia, they will get replies from us, and from those for whom their gifts are made.



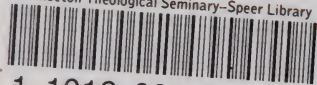
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